This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

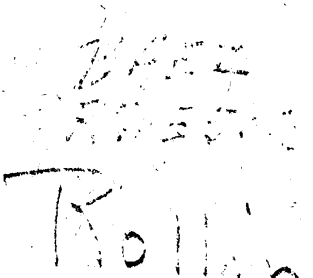
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

NYPL RESEARCH LIBRARIES
3 3433 08241101 2



Still let me shun false pleasure's vain pretence,
Nor lose my soul, to gratify my sense.
To all thy precepts let my life extend,
At once to man, and to myself a friend.
If smooth or thorny, then, the path I tread,
If plenty gives me rest, or labor bread;

Last Quarter 6th day, 6h. 9m. morn. | First Quarter 21st day, 8h. 1m. morn
New Moon 13th day, 6h. 2m. morn. | Full Moon 28th day, midnight.

M.	W.	*Courts, Aspects, Weather, &c.*	r. ☉ s.	F. sea.	☽ s	pl	r ☉ s
1	7	☉ fast of clock 10m. *Signs of*	6 12 6	40	neck	7	36
2	B	Lord's day. Gov. Adams died	6 13 6	1 31		8	31
3	2	C P. Nantucket *a storm*	6 14 6	2 23	arms	9	16
4	3	S. J. C. Augusta & Barnstable	6 16 6	3 17		9	52
5	4	Low tides	6 17 6	4 14	breast	10	43
6	5		6 19 6	5 15		11	33
7	6	☿ rises 4h. 15m. ● per.	6 21 6	6 13	heart	morn.	
8	7	Gov Hancock died 1793.	6 23 6	7 12			46
9	B	Lord's day	6 24 6	8 8	belly	1	54
10	2	*Agreeable weather*	6 26 6	9 2		3	5
11	3	S. J. C. Plym. *but cool*	6 27 6	9 59	rein	4	13
12	4		6 28 6	10 42		5	20
13	5	♍ ☍ 18°	6 30 6	11 30		sets	
14	6	7*s south 2h. 13m.	6 31 6	17	secret	6	47
15	7	Full tides [beh. 1793	6 32 6	1 4		7	18
16	B	Lord's day Queen of France	6 33 6	1 53	thighs	7	48
17	2	Burg. fur. 1777 *The season*	6 35 6	2 40		8	20
18	3	S J. C. Taunt. & Portl. *will be*	6 37 6	3 29		9	1
19	4	Cornwallis taken 1781. ● ap.	6 38 6	4 17	knees	9	45
20	5	*unfriendly to none, but to*	6 40 6	5 8		10	27
21	6	☉ ● □ *those who make it so.*	6 41 6	5 56	legs	11	22
22	7	Low tides	6 42 6	6 44		morn	
23	B	Lord's day. ☉ ent. ♏. Ameri-	6 43 6	7 31	feet		21
24	2	[ca dis by Columbus 1492	6 44 6	8 18		1	22
25	3	S. J. C. Dedham	6 45 6	9 3		2	25
26	4	☉ fast of clock 16m.	6 46 6	9 50	head	3	31
27	5	*A storm about this time.*	6 47 6	10 37		4	34
28	6	St. Simon & Jude	6 49 6	11 26	neck	rises	
29	7	High tides	6 50 6	morn.		6	41
30	B	Lord's day. President ADAMS	6 51 6	19	arms	7	19
31	2	[born 1735.	6 52 6	1 14		8	2

TABLE OF SIMPLE INTEREST, AT SIX PER CENT

Principal.	One Week dls. ct. m.	One Mon. dls. ct. m.	One Year. dls ct. m.
Cts. 10	0 0	0 0	0 6
20	0 0	0 0	1 2
30	0 0	0 1	1 8
40	0 0	0 1	2 4
50	0 0	0 2	3 0
60	0 0	0 2	3 6
70	0 0	0 3	4 2
80	0 0	0 3	4 8
90	0 1	0 4	5 4
Dols. 1	0 1	0 5	6 0
2	0 1	1 0	12 0
3	0 2	1 5	18 0
4	0 4	2 0	24 0
5	0 5	2 5	30 0
6	0 6	3 0	36 0
7	0 7	3 5	42 0
8	0 9	4 0	48 0
9	1 0	4 5	54 0
10	1 1	5 0	60 0

Principal.	One Week. dls. ct. m.	One Mon. dls. ct. m.	One Y ar. dls. cts
Dls. 20	0 2 5	0 10	1 20
30	0 3 7	0 15	1 80
40	0 5 0	0 20	2 40
50	0 6 2	0 25	3 00
60	0 7 5	0 30	3 60
70	0 8 7	0 35	4 20
80	0 10 0	0 40	4 80
90	0 11 2	0 45	5 40
100	0 12 5	0 50	6 00
200	0 25 0	1 00	12 00
300	0 37 5	1 50	18 00
400	0 50 0	2 00	24 00
500	0 62 5	2 50	30 00
600	0 75 0	3 00	36 00
700	0 87 5	3 50	42 00
800	1 00 0	4 00	48 00
900	1 12 5	4 50	54 00
1000	1 25 0	5 00	60 00

N B To understand the use of this tabl —against 2 dollars for one week you will find the interest to be 1 mill—for one month, 1 cent—and for one year, 12 cents.

YEARLY AND QUARTERLY MEETINGS OF FRIENDS IN NEW ENGLAND.

Yearly meeting beginning with select do. 7th day after the 2d 6th day, 6th month, 9th h morn. at Portsmouth, R.I —Public meeting for worship 1st day following at Newport and Portsmouth, 10th h. morn. and 4th aft. Meeting for business at Newport 2d day following, 9th hour morn.

R. Isl. Quarterly.	Somerset, Mass. 1st. 5th d. 11th mo.
	Providence, R. I. 1st 5th d. 2d mo.
	E. Greenwich 1st 5th d. 5th mo.
	Portsmouth 1st 5th d. 8th m.
Salem. Quarterly.	Dover 4th 5th d. 1st mo.
	Saybrook 4th 5th d. 4th mo.
	Salem 4th 5th d. 8th mo.
	Weare, (N. H.) 4th 5th d. 10th mo.
Sandwich Quarterly.	New Bedford 1st 5th d. 4th and 12th mo.
	Nantucket 1st 5th d. 7th mo.
	Sandwich 1st 5th d. 10th mo.
Falmouth Quarterly dis. Maine	Windham 5th d. before 1st 6th d. 2d mo.
	Vassalboro' 5th d. bef. 1st 6th d. 9th mo.
	Durham 5th d. bef. 1st 6th d 11th mo.
	Falmouth 5th d. before 1st 6th d. 6th mo.
Smithfield Quarterly	Smithfield 2d 5th d. 2d mo.
	Northbridge 2d 5th d. 5th mo.
	Bolton 2d 5th day, 8th mo.
	Leicester 2d 5th day, 11th mo.

MEDICAL LECTURES.

Cambridge University.—Medical Lectures commence at Boston on the first Wednesday in November annually.—Anatomy and Surgery—by Dr Warren & Dr. Warren, jr.—Theory and Practice of Physic—by Dr. Jackson.—Chemistry and Materia Medica—by Dr Dexter and Dr. Gorham.

Hanover University.—Medical Lectures commence on the first Wednesday in October, annually.—Anatomy and Surgery by Dr. Perkins.—Theory and Practice of Physic—Chemistry and Materia Medica—by Dr. Smith.

SOLILOQUY OF A SERIOUS MINISTER.

(Concluded from last number.)

What has been my manner of life and conversation *among the people of my charge?* Have I exhibited and maintained the character of a faithful and solicitous gospel shepherd? Have I made it my object to follow my public instructions by private admonitions, in the spirit of love and meekness? Have "they who fear the Lord" been encouraged by my example to "speak often one to another" on the "things which belong to their peace?" In my friendly visits and intercourse among them, have I carefully avoided all "foolish talking and jesting," and every kind of conversation "which is not convenient," or which tends to frivolity and dissipation of mind? Has my "speech been always with grace, seasoned with salt" and "which is good to the use of edifying, that it might minister grace unto the hearers?" Have I been solicitous to embrace every opportunity so to "order my speech" among them, as to instruct the ignorant, alarm the secure, reclaim the openly vicious, detect and undeceive the hypocrite and self-deceiver; to console the afflicted, comfort the feeble minded, support the weak, and to raise the minds of all from earth, and direct their pursuits to heaven? In a word, have I so conducted, as to give striking evidence to my people, that, possessed of the "*one thing needful*" myself, my anxious desire has been, that they might possess the same rich and invaluable treasure?——O my soul! have I not been, *often* been a *trifling visitor* among my people, and encouraged by my own example, conversation, vain, frivolous, and uncongenial with the spirit and purity of the gospel? Fearful of giving offence, have I not often neglected the painful, but highly benevolent and important office of admonition and reproof? Fearful of disturbing their minds, or of producing disgust, have I not been greatly backward to converse with my people on subjects of experimental religion and practical godliness, and particularly with application to themselves? Feebly impressed myself with a sense of everlasting things, the worth of souls and my own awful responsibility, have I not too, *too* much thrown off that seriousness and weight of ministerial character, which, duly supported, might, and probably would have had a visible and happy influence on all around?

Thus have I traced myself, I hope with some degree of faithfulness and impartiality, through the most important parts of my christian ministry, and with the view and desire to discover to myself and others, the special cause of the lamentable decline of experimental, serious, and practical religion. Has not this cause been developed? Other causes, indeed, have contributed to the sad and deplorable state of religion among us. But O, my fathers and brethren! how much occasion have *we*, humbled in the dust, to exclaim 'Guilty! Guilty!" Nor will our christian *hearers*, it is presumed, wholly exculpate themselves. With us let them join in tracing to its cause the languor of religion—with us let them join in general lamentation and in deep humility before God—with us let them join in arousing from a state of guilty slumber to do with all our might, whatever our hands find to do, for the conversion of precious souls to God. Lord of compassion! quicken us—direct our steps—crown our enterprise with success. And may the blessings of multitudes, ready to perish, come upon us.

FOLLY OF VANITY AND PRIDE.

Alas! what have any of us to boast of? What dignity or consequence do 'thousands of gold and silver' confer upon us, unless our wealth be de-

THE

ANCIENT HISTORY

OF THE

EGYPTIANS,
CARTHAGINIANS,
ASSYRIANS,
BABYLONIANS,
MEDES & PERSIANS,
MACEDONIANS,
AND
GRECIANS.

BY CHARLES ROLLIN,
LATE PRINCIPAL OF THE UNIVERSITY OF PARIS, &c.

IN EIGHT VOLUMES.

ILLUSTRATED WITH PLATES.

VOL. IV.

PUBLISHED BY

J. BIOREN & T. L. PLOWMAN, PHILADELPHIA; MUNROE & FRANCIS, BOSTON; W. & D. TREDWELL, PORTSMOUTH; AND THOMAS CLARK, PORTLAND.

1805.

THE NEW YORK
PUBLIC LIBRARY
289187A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1927 L

CONTENTS OF THE FOURTH VOLUME.

BOOK NINTH CONTINUED.

THE HISTORY OF THE PERSIANS AND GRECIANS.

CHAP. III. Sect. I. Grecian cities of Ionia implore aid of Lacedæmon. Agesilaus elected king. His character Page 1
Sect. II. Agesilaus goes to Asia. Lysander falls out with him 9
Sect. III. Expedition of Agesilaus into Asia 14
Sect. IV. Agesilaus recalled by the ephori to defend his country 20
Sect. V. Agesilaus returns victorious to Sparta. A peace shameful to the Greeks, concluded 29
Sect. VI. War of Artaxerxes against Evagoras 34
Sect. VII. The expedition of Artaxerxes against the Cadusians. History of Damates the Carian 43
Chap. IV. History of Socrates abridged 50
Sect. I. Birth and education of Socrates 51
Sect. II. Of the dæmon, or familiar spirit, of Socrates 55
Sect. III. Socrates declared the wisest of mankind by the oracle 58
Sect. IV. Socrates devotes himself entirely to the instruction of the youth of Athens 59
Sect. V. Socrates applies himself to discredit the sophists in the opinion of the young Athenians 66
Sect. VI. Socrates is accused of holding bad opinions in regard to the gods. He is condemned to die 68
Sect. VII. Socrates refuses to escape out of prison. He drinks the poison 80
Sect. VIII. Reflections upon Socrates and the sentence passed upon him by the Athenians 89

BOOK TENTH.

MANNERS AND CUSTOMS OF THE GREEKS.

Chap. I. Of political government 95
Art. I. Of the government of Sparta 96
Sect. I. Idea of the Spartan government 97
Sect. II. Love of poverty instituted at Sparta 100
Sect. III. Laws established by Minos in Crete 103
Art. II. Of the government of Athens 110
Sect. I. Foundation of the government of Athens 111
Sect. II. Of the inhabitants of Athens 113
Sect. III. Of the council or senate of five hundred 116
Sect. IV. Of the Areopagus 117
Sect. V. Of the magistrates 119
Sect. VI. Of the assemblies of the people 120

0 63 X 90

Sect. VII. Of trials 120
Sect. VIII. Of the Amphictyons 122
Sect. IX. Of the revenues of Athens 125
Sect. X. Of the education of the youth 126
Chap. II. Of war 131
Sect. I. People of Greece in all times very warlike ib.
Sect. II. Origin and cause of the valour and military virtue of the Lacedæmonians and Athenians 132
Sect. III. Of the different kind of troops which composed the armies of the Lacedæmonians and Athenians 135
Sect. IV. Of maritime affairs, fleets, and naval forces 138
Sect. V. Peculiar character of the Athenians 143
Sect. VI. Common character of the Lacedæmonians and Athenians 148

BOOK ELEVENTH.

THE HISTORY OF DIONYSIUS THE ELDER AND YOUNGER, TYRANTS OF SYRACUSE.

Chap. I. The history of Dionysius the elder 151
Sect. I. Means made use of by Dionysius the elder, to possess himself of the tyranny 153
Sect. II. Commotions in Sicily and at Syracuse against Dionysius. He finds means to dispel them 160
Sect. III. Dionysius declares war against the Carthaginians. Various success of it 166
Sect. IV. Violent passion of Dionysius for poesy. His death and bad qualities 177
Chap. II. The history of Dionysius the younger 188
Sect. I. Dionysius the younger succeeds his father. He invites Plato to his court ib.
Sect. II. Banishment of Dion 196
Sect. III. Dion sets out to deliver Syracuse. His death 201
Sect. IV. Character of Dion 219
Sect. V. Dionysius the younger re-ascends the throne 221
Sect. VI. Timoleon restores liberty to Syracuse, and institutes wise laws. His death 228

BOOK TWELFTH.

THE HISTORY OF THE PERSIANS AND GRECIANS.

Chap. I. Sect. I. State of Greece from the treaty of Antalcides 236
Sect. II. Sparta's prosperity. Character of two illustrious Thebans, Epaminondas and Pelopidas 240
Sect. III. Sphodrias forms a design against the Piræus 248
Sect. IV. New troubles in Greece. The Lacedæmonians declare war against Thebes 252

Sect. V. The two Theban generals, at their return, are accused and absolved. Sparta implores aid of Athens 263
Sect. VI. Pelopidas marches against Alexander tyrant of Pheræ. Is killed in a battle. Tragical end of Alexander 268
Sect. VII. Epaminondas chosen general of the Thebans. His death and character 277
Sect. VIII. Death of Evagoras king of Salamin. Character of that prince 286
Sect. IX. Artaxerxes Mnemon undertakes the reduction of Egypt 289
Sect. X. The Lacedæmonians send Agesilaus to the aid of Tachos. His death 291
Sect. XI. Troubles at the court of Artaxerxes concerning his successor. Death of that prince 296
Sect. XII. Causes of the frequent insurrections and revolts in the Persian empire 297

BOOK THIRTEENTH.

THE HISTORY OF THE PERSIANS AND GRECIANS.

Sect. I. Ochus ascends the throne of Persia. His cruelties. Revolt of several nations 301
Sect. II. War of the allies against the Athenians 303
Sect. III. Demosthenes excites the Athenians for war. Death of Mausolas. Grief of Artemisa his wife 308
Sect. IV. Expedition of Ochus against Phœnicia, Cyprus, and Egypt 314
Sect. V. Death of Ochus. Arses succeeds him 321
Sect. VI. Abridgment of the life of Demosthenes 322
Sect. VII. Digression on the manner of fitting out fleets by the Athenians 328

BOOK IX. CONTINUED.

THE

HISTORY

OF THE

PERSIANS AND GRECIANS.

CHAP. III.

THE principal contents of this chapter are, the enterprises of the Lacedæmonians in Asia Minor, their defeat at Cnidos, the re-establishment of the walls and power of Athens, the famous peace of Antalcides, prescribed the Greeks by Artaxerxes Mnemon, the wars of that prince against Evagoras king of Cyprus, and the Cadusians. The persons who are most conspicuous in this interval, are Lysander and Agesilaus on the side of the Lacedæmonians, and Conon on that of the Athenians.

SECTION I.

GRECIAN CITIES OF IONIA IMPLORE AID OF THE LACEDÆMONIANS.—AGESILAUS ELECTED KING. HIS CHARACTER.

The cities of Ionia *, that had taken part with Cyrus, apprehending the resentment of Tissaphernes, had applied to the Lacedæmonians, as the deliverers of Greece, for their support in the possession of the liberty they enjoyed, and to prevent their country from being ravaged. We have already said that Thimbron was sent thither, to whose troops Xenophon had joined his, after their return from Persia. † Thimbron was soon recalled upon some discontent, and had for his successor Dercyllidas, surnamed Sisyphus, from his industry in finding resources, and his capacity in inventing machines of war. He took upon him the command of the army at Ephesus. When he arrived there, he was apprised that there was a difference between the two satraps who commanded in the country.

* Xenoph. Hist. Græc. l. iii. p. 479—487.

† A. M. 3605. Ant. J. C. 399.

The provinces of the Persian monarchy, of which several, situated at the extremity of the empire, required too much application to be governed immediately by the prince, were confided to the care of the great lords, commonly called satraps. They had each of them in their government an almost sovereign authority, and were, properly speaking, not unlike the viceroys we see in our days in some neighbouring states. They were supplied with a number of troops sufficient for the defence of the country. They appointed all officers, disposed of the governments of cities, and were charged with levying and remitting the tributes to the prince. They had power to raise troops, to treat with neighbouring states, and even with the generals of the enemy; in a word to do every thing necessary to the good order and tranquillity of their governments. They were independent of one another; and though they served the same master, and it was their duty to concur to the same ends, nevertheless, each being more affected with the particular advantage of his own province than the general good of the empire, they often differed among themselves, formed opposite designs, refused aid to their colleagues in necessity, and sometimes even acted entirely against them. The remoteness of the court, and the absence of the prince, gave room for these dissentions; and perhaps a secret policy contributed to keep them up, to elude or prevent conspiracies, which too good an understanding amongst the governors might have excited.

Dercyllidas having heard, therefore, that Tissaphernes and Pharnabasus were at variance, made a truce with the former, that he might not have them both upon his hands at the same time, entered Pharnabasus's province, and advanced as far as Æolia.

Zenis, the Dardanian, had governed that province, under the satrap's authority; and as after his death it was to have been given to another, Mania, his widow, went to Pharnabasus with troops and presents, and told him that having been the wife of a man who had rendered him great services, she desired him not to deprive her of her husband's reward; that she would serve him with the same zeal and fidelity; and that, if she failed in either, he was always at liberty to take her government from her. She was continued in it by this means, and acquitted herself with all the judgment and ability that could have been expected from the most consummate person in the arts of ruling. To the ordinary tributes which her husband had paid, she added presents of an extraordinary magnificence; and when Pharnabasus came into her province she entertained him more splendidly than any of the other governors. She was not contented with the conservation of the cities committed to her care; she made new conquests, and took Larissa, Amaxita, and Colona *.

* From the Lydians and Pisidians.

Hence we may observe, that prudence, good sense, and courage, are of all sexes. She was present in all expeditions in a chariot; and, in person, decreed rewards and punishments. None of the neighbouring provinces had a finer army than her's, in which she had a great number of Greek soldiers in her pay. She even attended Pharnabasus in all his enterprises, and was of no common support to him; so that the satrap, who knew all the value of so extraordinary a merit, did more honour to this lady than to all the other governors. He even admitted her into his council, and treated her with such a distinction as might have excited jealousy, if the modesty and affability of that lady had not prevented bad effects, by throwing, in a manner, a veil over all her perfections, which softened their lustre, and let them only appear to be the objects of admiration.

She had no enemies but in her own family. Midias, her son-in-law, stung with the reproach of suffering a woman to command in his place, and abusing the entire confidence she reposed in him, which gave him access to her at all times, strangled her with her son. After her death he seized two fortresses, wherein she had secured her treasures; the other cities declared against him. He did not long enjoy the fruits of his crime, Dercyllidas happily arrived at this juncture. All the fortresses of Æolia, either voluntarily or by force, surrendered to him, and Midias was deprived of the possessions he had so unjustly acquired. The Lacedæmonian general having granted Pharnabasus a truce, took up his winter quarters in Bithynia, to avoid being chargeable to his allies.

† The next year, being continued in the command, he marched into Thrace, and arrived at the Chersonesus. He knew that the deputies of the country had been at Sparta to represent the necessity of fortifying the isthmus with a good wall, against the frequent incursions of the barbarians, which prevented the cultivation of their lands. Having measured the space, which is more than a league in breadth, he distributed the work among the soldiers, and the wall was finished in the autumn of the same year. Within this space were inclosed eleven cities, several ports, a great number of arable lands, and plantations, with pasture of all kinds. The work being finished, he returned into Asia, after having reviewed the cities, and found them all in good condition.

* Conon the Athenian, after losing the battle of Ægospotamos, having condemned himself to a voluntary banishment, continued in the isle of Cyprus with king Evagoras, not only for the safety of his person, but in expectation of a change in affairs; like one, says Plutarch, who waits the return of the

† A. M. 3606. Ant. J. C. 398. Xenoph. p. 487, 488.
* Plut. in Artax. p. 1021.

tide before he embarks. He had always in view the re-establishment of the Athenian power, to which his defeat had given a mortal wound; and, full of fidelity and zeal for his country, though little favourable to him, perpetually meditated the means to raise it from its ruins, and restore it to its ancient splendour.

The Athenian general, knowing the success of his views had occasion for a powerful support, wrote to Artaxerxes to explain his projects to him, and ordered the person who carried his letter, to apply himself to Ctesias, who would give it to the king. It was accordingly delivered to that physician, who, it is said, though he did not approve the contents of it, added to what Conon had wrote, "that he desired the king would "send Ctesias to him, being a person very capable of his ser-"vice, especially in maritime affairs." † Pharnabasus, in concert with Conon, was gone to court to complain against the conduct of Tissaphernes, as too much in favour of the Lacedæmonians. Upon the warm instances of Pharnabasus, the king ordered 500 talents ‡ to be paid him for the equipment of a fleet, with instructions to give Conon the command of it. He sent Ctesias into Greece, who, after having visited Cnidos, his native country, went to Sparta.

§ This Ctesias was at first in the service of Cyrus, whom he had followed in his expedition. He was taken prisoner in the battle wherein Cyrus was killed, and was made use of to dress the wounds Artaxerxes had received, of which he acquitted himself so well, that the king retained him in his service, and made him his first physician. He passed several years in his service in that quality. Whilst he was there, the Greeks, upon all their occasions at the court, applied themselves to him; as Conon did on this. His long residence in Persia, and at the court, had given him the necessary time and means for his information in the history of the country, which he wrote in 23 books. The first contained the history of the Assyrians and Babylonians from Ninus and Semiramis down to Cyrus. The other 17 treated of the Persian affairs from the beginning of Cyrus's reign to the third year of the 95th Olympiad, which agrees with the 398th before Jesus Christ. He wrote also an history of India. Photius has given us several extracts of both these histories, which are all that remain of Ctesias. He often contradicts Herodotus, and differs sometimes also from Xenophon. He was in no great estimation with the ancients, who speak of him as of a very vain man, whose veracity is not

† Diod. l. xiv. p. 267. Justin. l. vi. c. 1.

‡ 500,000 crowns, or about 112,000l. sterling.

§ Strab. l. xiv. p. 656. Plut. in Artax. p. 1014—1017—1020. Diod. l. xiv. p. 273. Arist. de hist. anim. l. viii. c. 28. Phot. Cod. lxii.

to be relied on, and who has inserted fables, and sometimes even lies, in his history.

* Tissaphernes and Pharnabasus, though secretly each other's enemies, had upon the king's orders united their troops, to oppose the enterprises of Dercyllidas, who had marched into Caria. They had reduced him to post himself so disadvantageously, that he must inevitably have perished, had they charged him immediately, without giving him time to look about him. Pharnabasus was of this opinion: but Tissaphernes, apprehending the valour of the Greeks, who had been of Cyrus's army, which he had experienced, and to whom he conceived all others resembled, proposed an interview, which was accepted. Dercyllidas having demanded, that the Grecian cities should continue free, and Tissaphernes, that the army and generals of Lacedæmon should retire; they made a truce, till the answers of their respective masters could be known.

† Whilst these things passed in Asia, the Lacedæmonians resolved to chastise the insolence of the people of Elis, who, not content with having entered into an alliance with their enemies in the Peloponnesian war, prevented their disputing the prizes in the Olympic games. Upon pretence of the non-payment of a fine by Sparta, they had insulted their citizens during the games, and hindered Agis from sacrificing in the temple of Jupiter Olympius. That king was charged with this expedition, which did not terminate till the third year after. He could have taken their city Olympia, which had no works; but contented himself with plundering the suburbs, and the places for the exercises, which were very fine. They demanded peace, which was granted, and were suffered to retain the superintendency of the temple of Jupiter Olympius, to which they had not much right, but were more worthy of that honour than those who disputed it with them.

‡ Agis in his return fell sick, and died upon arriving at Sparta. Almost divine honours were paid to his memory; and, after the expiration of some days, according to custom, Leotychides and Agesilaus, the one son, and the other brother of the deceased, disputed the crown. The latter maintained that his competitor was not the son of Agis; and supported his assertion by the confession of the queen herself, who knew best, and who had often, as well as her husband, acknowledged as much. In effect there was a current report that she had him by Alcibiades, § as has been related in its place, and that the

* A. M. 3607. Ant. J. C. 379. Xenoph. Hist. Græc. l. iii. p. 489, 490. Diod. l. xiv. p. 267. † Ibid. p. 292.
‡ Xenoph. l. iii. p. 493. Plut. in Lys. p. 445. In Agesil. p. 597.
§ Athen. l. xii. p. 534.

Athenian general had corrupted her by a present of 1000‡ darics. Agis protested the contrary at his death. Leotychides having thrown himself at his feet all bathed in tears, he could not refuse the grace he implored of him, and owned him for his son before all that were present.

Most of the Spartans, charmed with the virtue and great merit of Agesilaus, and deeming it an extraordinary advantage to have a person for their king, who had been educated amongst them, and passed like them through all the rigour of the Spartan education, supported him with their whole power. An ancient oracle, that advised Sparta to beware of "a lame reign," was urged against him. Lysander only made a jest of it, and turned its sense against Leotychides himself; endeavouring to prove, that as a bastard, he was the lame king the oracle intended to caution them against. Agesilaus, as well by his own great qualities, as the powerful support of Lysander, carried it against his nephew, and was declared king.

As by the laws the kingdom had devolved to Agis, his brother Agesilaus, who seemed to be destined to pass his life as a private person, was educated like other children in the Spartan discipline, which was a very rough manner of life, and full of laborious exercise, but § taught youth obedience perfectly well. The law dispensed with this education only to such children as were designed for the throne. Agesilaus therefore had this in peculiar, that he did not arrive at commanding till he had first learned perfectly well how to obey. From thence it was, that of all the kings of Sparta he best knew how to make his subjects love and esteem him, * because that prince, to the great qualities with which nature had endowed him for commanding and the sovereignty, had united by his education the advantage of being humane and popular.

It is surprising that Sparta, a city so renowned in point of education and policy, should conceive it proper to abate any thing of its severity and discipline in favour of the princes who were to reign; they having most need of being early habituated to the yoke of obedience, in order to their being the better qualified to command.

† Plutarch observes, that from his infancy Agesilaus was remarkable for uniting qualities in himself which are generally

‡ 1000 pistoles.

§ Hence it was, that the poet Simonides called Sparta, "the tamer of men," *δαμασίμβροτον*, as that of the Grecian cities, which rendered its inhabitants by good habits the most active and vigorous, and at the same time the most obedient to the laws of all mankind, *ὡς μάλιστα διὰ τῶν ἐθῶν τὺς πολίτας τοῖς νομοῖς πειθομένης καὶ χειροήθεις ποιοῦσαν.*

* *Τῷ φύσει ἡγεμονικῷ καὶ βασιλικῷ προσεπιτιθέμενος ἀπὸ τῆς ἀγωγῆς τὸ δημότικον καὶ φιλάνθρωπον,* † In Agesil. p. 596.

incompatible; a vivacity of spirit, a vehemence, an invincible resolution in appearance, an ardent passion for being first and surpassing all others, with a gentleness, submission, and docility, that complied at a single word, and made him infinitely sensible of the slightest reprimand, so that every thing might be obtained of him from the motives of honour, but nothing by fear or violence.

He was lame; but that defect was covered by the gracefulness of his person, and still more by the gaiety with which he supported and rallied it first himself. It may even be said that the infirmity of his body set his valour and passion for glory in a stronger light; there being no labour nor enterprise however difficult, that he would refuse upon account of that inconvenience.

‡ Praise, without an air of truth and sincerity, was so far from giving him pleasure, that it offended him, and was never received by him as such, but when it came from the mouths of those who upon other occasions had represented his failings to him with freedom. He would never suffer during his life that his picture should be drawn, and even in dying, expressly forbade any image to be made of him, either in colours or relievo. § His reason was, that his great actions, if he had done any, would supply the place of monuments, without which all the statues in the world would do him no manner of honour. We only know that he was of small stature, which the Spartans did not affect in their kings; and Theophrastus affirms that the Ephori laid a fine upon their king Archidamus, the father of him we speak of, for having espoused a very little woman: "* For," said they, "she will give us puppets instead "of kings."

† It has been remarked that Agesilaus, in his way of living with the Spartans, behaved better with regard to his enemies than his friends; for he never did the least wrong to the former, and often violated justice in favour of the latter. He would have been ashamed not to have honoured and rewarded his enemies, when their actions deserved it; and was not able to reprove his friends, when they committed faults. He would even support them when they were in the wrong ‖, and upon such occasions looked upon the zeal for justice as a vain pretence to cover the refusal of serving them. And in proof of this, a short letter is cited, written by him to a judge in recommendation of a friend; the words are: "If Nicias be not guilty, "acquit him for his innocence; if he be, acquit him for my "sake; but, however it be, acquit him."

‡ Plut. in moral. p. 55. § Plut. in moral. 191.

* Τῷ φύσει ἡγεμονικῷ καὶ βασιλικῷ προσκτησάμενος ἀπὸ τῆς ἀγωγῆς τὸ δημότικον καὶ φιλανθρωπόν. † Plut. in Agesil. p. 596. ‖ Ibid. p. 608.

It is understanding the rights and privileges of friendship very ill, to be capable of rendering it in this manner the accomplice of crimes, and the protectress of bad actions. It is the fundamental law of friendship, says Cicero §, never to ask of, or grant any thing to friends, that does not consist with justice and honour: *Hæc prima lex in amicitia fanciatur, ut neque rogemus res turpes, nec faciamus rogati.*

Agesilaus was not so delicate in this point, at least in the beginning, and omitted no occasion of gratifying his friends, and even his enemies. By this officious and obliging conduct, supported by his extraordinary merit, he acquired great credit, and almost absolute power in the city, which ran so high as to render him suspected by his country. The Ephori, to prevent its effects, and give a check to his ambition, laid a fine upon him; alleging as their sole reason, ‖ that he attached the hearts of the citizens to himself alone, which were the right of the republic, and ought not to be possessed but in common.

When he was declared king, he was put into possession of the whole estate of his brother Agis, of which Leotychides was deprived as a bastard. But seeing the relations of that prince, on the side of his mother Lampito, were all very poor, he divided the whole inheritance with them, and by that act of generosity acquired great reputation, and the good will of all the world, instead of the envy and hatred he might have drawn upon himself by the inheritance. These sort of sacrifices are glorious, though rare, and can never be sufficiently esteemed.

Never was a king of Sparta so powerful as Agesilaus, and it was only, as Xenophon says, by obeying his country in every thing, that he acquired so great an authority; which seems a kind of paradox, thus explained by Plutarch. The greatest power was vested at that time in the Ephori and senate. The office of the Ephori subsisted only one year; they were instituted to limit the too great power of the kings, and to serve as a barrier against it, as we have observed elsewhere. For this reason the kings of Sparta, from their establishment, had always retained a kind of hereditary aversion for them, and continually opposed their measures. Agesilaus took a quite contrary method. Instead of being perpetually at war with them, and clashing upon all occasions with their measures, he made it his business to cultivate their good opinion, treated them always with the utmost deference and regard, never entered upon the least enterprise without having first communicated it to them, and upon their summons quitted every thing, and repaired to the senate with the utmost promptitude and resignation. Whenever he sat upon his throne to administer

§ De amicit. n. 40. ‖ Ὅτι τοὺς κοινοὺς πολίτας, ἰδίους ἐποιεῖτο.

justice, if the Ephori entered, he never failed to rise up to do them honour. By all these instances of respect, he seemed to add new dignity to their office, whilst in reality he augmented his own power, without its being observed, and added to the sovereignty a grandeur the more solid and permanent, as it was the effect of the people's good will and esteem for him. The greatest of the Roman emperors, as Augustus, Trajan, and Marcus Antoninus, were convinced, that the utmost a prince could do to honour and exalt the principal magistrates, was only adding to his own power, and strengthening his authority, which neither should, nor can be founded in any thing but justice.

Such was Agesilaus, of whom much will be said hereafter, and with whose character it was therefore necessary to begin.

SECTION II.

AGESILAUS GOES TO ASIA.—LYSANDER FALLS OUT WITH HIM.

Agesilaus had scarce ascended the throne,* when accounts came from Asia, that the king of Persia was fitting out a great fleet with intent to deprive the Lacedæmonians of their empire at sea. Conon's letters, seconded by the remonstrances of Pharnabasus, who had in concert represented to Artaxerxes the power of Sparta as formidable, had made a strong impression upon that prince. From that time he had it seriously in his thoughts to humble that proud republic, by raising up its rival, and by that means re-establishing the ancient balance between them, which could alone assure his safety, by keeping them perpetually employed against each other, and thereby prevented from uniting their forces against him.

Lysander, who desired to be sent into Asia, in order to re-establish his creatures and friends in the government of the cities, from which Sparta had removed them, strongly disposed Agesilaus to take upon himself the charge of the war, and to prevent the barbarian king, by attacking him remote from Greece, before he should have finished his preparations. The republic having made this proposal to him, he could not refuse it, and charged himself with the expedition against Artaxerxes, upon condition that 30 Spartan captains should be granted him, to assist him and compose his council, with 2000 new citizens to be chosen out of the helots who had been lately made freemen, and 6000 troops of the allies, which was immediately resolved. Lysander was placed at the head of the thirty Spartans,

* A. M. 3608. Ant. J. C. 396. Xenoph. Hist. Græc. l. iii. p. 495, 496. Ibid. de. Agesil. p. 652. Plut. in Agesil. p. 598. In Lysand. p. 446.

not only upon account of his great reputation, and the authority he had acquired, but for the particular friendship between him and Agesilaus, who was indebted to him for the throne, as well as the honour which had been lately conferred upon him, of being elected generalissimo.

The glorious return of the Greeks who had followed Cyrus, and whom the whole power of Persia was not able to prevent from retreating into their own country, had inspired all Greece with a wonderful confidence in their forces, and a supreme contempt for the barbarians. In this disposition of the people, the Lacedæmonians conceived it would reproach them, to neglect so favourable a conjuncture for delivering the Greeks in Asia from their subjection to those barbarians, and for putting an end to the outrages and violences with which they were continually oppressing them. They had already attempted this by their generals Thimbron and Dercyllidas; but all their endeavours having hitherto proved ineffectual, they referred the conduct of this war to the care of Agesilaus. He promised them either to conclude a glorious peace with the Persians, or to employ them so effectually, as should leave them neither leisure nor inclination to carry the war into Greece. The king had great views, and thought of nothing less than attacking Artaxerxes in Persia itself.

When he arrived at Ephesus, Tissaphernes sent to demand what reason had induced his coming into Asia, and why he had taken up arms. He replied, that he came to aid the Greeks who inhabited there, and to re-establish them in their ancient liberty. * The satrap, who was not yet prepared, preferred art to force, and assured him that his master would give the Grecian cities of Asia their liberty, provided he committed no acts of hostility till the return of the couriers. Agesilaus agreed, and the truce was sworn on both sides. Tissaphernes, who laid no great stress upon an oath, took the advantage of this delay to assemble troops on all sides. The Lacedæmonian general was apprised of it, but however kept his word; being convinced, that in affairs of state, the breach of faith can have but a very short and precarious success; whereas a reputation established upon inviolable fidelity in the observance of engagements, which the perfidy itself of other contracting parties has not power to alter, will establish a credit and confidence equally useful and glorious. In effect, Xenophon remarks that this religious observation of treaties gained him the universal esteem and opinion of the cities, whilst the different conduct of Tissaphernes entirely lost him their favour.

Agesilaus made use of this interval in acquiring an † exact knowledge of the state of the cities, and in making suitable

* Xenoph. l. iii. p. 496. et 652. † A. M. 3609. Ant. J. C. 395.

regulations. He found great disorder every where, their government being neither democratical, as under the Athenians, nor aristocratical, as Lysander had established it. ‡ The people of the country had no communication with Agesilaus, nor had ever known him; for which reason they made no court to him, conceiving that he had the title of general for form's sake only, and that the whole power was really vested in Lysander. As no governor had ever done so much good to his friends, or hurt to his enemies, it is not wonderful that he was so much beloved by the one and feared by the other. All therefore were eager to pay their homage to him, were every day in crowds at his door, and made his train very numerous when he went abroad; whilst Agesilaus remained almost alone. Such a conduct could not fail of offending a general and king, extremely sensible and delicate in what regarded his authority; though otherwise not jealous of any one's merit, but, on the contrary, much inclined to distinguish it with his favour. He did not dissemble his disgust. He paid no regard to Lysander's recommendations, and ceased to employ him himself. Lysander presently perceived this alteration in regard to him. He discontinued his applications for his friends to the king, desired them not to visit him any more, nor attach themselves to him, but to address themselves directly to the king, and to cultivate the favour of those who in the present times had power to serve and advance their creatures. The greatest part of them gave over importuning him with their affairs, but did not cease to pay their court to him. On the contrary, they were only more assiduous than ever about his person, attended him in throngs when he took the air abroad, and regularly assisted at all his exercises. Lysander, naturally vain, and long accustomed to the homage and submission that attended absolute power, did not take sufficient care to remove the busy crowd from his person, that continually made their addresses to him with more application than ever.

This ridiculous affectation of authority and grandeur grew still more and more offensive to Agesilaus, and seemed as if intended to insult him. He resented it so highly, that, having given the most considerable commands and best governments to private officers, he appointed Lysander commissary of the stores, and distributor of provisions; and afterwards, to insult and deride the Ionians, he told them, "that they might now "go and consult this master-butcher."

Lysander thought it then incumbent upon him to speak, and to come to an explanation with him. Their conversation was brief and laconic. "Certainly, my lord," said Lysander,

‡ Plut. in Agesil. p. 599, 600. In Lysand. p. 446, 447.

"you very well know how to depress your friends."—"Yes, "when they would set themselves above me; but when they "are studious of my dignity, I know also how to let them "share in it."—"But, perhaps, my lord," replied Lysander, "I have been injured by false reports, and things I never did "have been imputed to me. I must beg, therefore, if it be only "upon account of the strangers, who have all of them their "eyes upon us, that you would give me an employment in "your army, wherein you shall think me least capable of dis-"pleasing, and most of serving you effectually."

The effect of this conversation was the lieutenancy of the Hellespont, which Agesilaus gave him. In this employment he retained all his resentment, without however neglecting any part of his duty, or of what conduced to the success of affairs. Some small time after, he returned to Sparta, without any marks of honour and distinction, extremely incensed against Agesilaus, and with the hope of making him perfectly sensible of it.

It must be allowed, that Lysander's conduct, as we have here represented it, denotes a vanity and narrowness of mind on his side, much unworthy of his reputation. Perhaps Agesilaus carried too far his sensibility and delicacy in point of honour, and that he was a little too severe upon a friend and benefactor, whom secret animadversions, attended with openness of heart and expressions of kindness, might have reclaimed to his duty. But as shining as Lysander's merit, and as considerable as the services he had rendered Agesilaus might be, they could not all of them give him a right, not only to an equality with his king and general, but to the superiority he affected, which in some measure tended to making the other insignificant. He ought to have remembered, that it is never allowable for an inferior to forget himself, and so exceed the bounds of a just subordination.

* Upon his return to Sparta, he had it seriously in his thoughts to execute a project which he had many years revolved in his mind. At Sparta there were only two families, or rather branches of the posterity of Hercules, who had a right to the throne. When Lysander had attained to that high degree of power which his great actions had acquired him, he began to see with pain a city whose glory had been so much augmented by his exploits, under the government of princes to whom he gave place neither in valour nor birth; for he was descended, as well as themselves, from Hercules. He therefore sought means to deprive those two houses of the sole succession to the crown, and to extend that right to all the other branches of the Heraclides, and even, according to some, to

* Plut. in Lysand. p. 447, 448. Diod l. xiv. p. 244, 245.

all the natives of Sparta; flattering himself, that if his design took effect, no Spartan could be capable of disputing that honour with him, and that he should have the preference to all others.

This ambitious project of Lysander shows that the greatest captains are often those from whom a republic has most to apprehend. Those haughty valiant spirits, accustomed to absolute power in armies, bring back with victory a daring loftiness of mind always to be dreaded in a free state. Sparta, in giving Lysander unlimited power, and leaving it for so many years in his hands, did not sufficiently consider, that nothing is more dangerous than to confide to persons of superior merit and abilities, employments of supreme authority, which naturally exposes them to the temptation of rendering themselves independent, and absolute masters of power. Lysander was not proof against it, and practised secretly to open himself a way to the throne.

The undertaking was bold, and required long preparations. He thought it impossible to succeed without first making use of the fear of the divinity, and the terrors of superstition, to amaze and subdue the citizens into a more easy disposition to receive what he wanted to have them understand; for he knew that in Sparta, as well as throughout all Greece, nothing of the least importance was determined without the oracle's being previously consulted. He tempted with great presents the priests and priestesses of Delphos, Dodona, and Ammon, though ineffectually at that time; and the latter even sent ambassadors to Sparta, to accuse him of impiety and sacrilege; but he extricated himself from that bad affair by his credit and address.

It was necessary to set other engines at work. A woman in the kingdom of Pontus, affirming that she was with child by Apollo, had been delivered some years before of a son, to whom the name of Silenus was given, and the greatest persons of that nation had disputed the honour of nursing and educating him. Lysander, taking this wondrous birth for the commencement, and in a manner the foundation of the piece he meditated, supplied the rest himself, by employing a good number of persons, and those not inconsiderable, to disperse, by way of prologue to the performance, the miraculous birth of this infant; whereby, no affectation appearing in them, people were disposed to believe it. This being done, they brought certain discourses from Delphos to Sparta, which were industriously spread abroad every where; that the priests of the temple had in their custody some books of very ancient oracles, which they kept concealed from all the world, and of which it was not permitted, either for them or any other persons whatsoever, to have any knowledge: and that only a son of Apollo, who was to come in

process of time, and having given undoubted proofs of his birth to those who had the books in their keeping, was to take and carry them away.

All this being well premised, Silenus was to present himself to the priests, and demand those oracles as the son of Apollo; and the priests, who were in the secret, as actors well prepared and fully instructed in their parts, were on their side to make the most exact and circumstantial inquiry into every thing, not without affecting great difficulty, and asking endless questions for the full proof of his birth. At length, as absolutely convinced that this Silenus was the real son of Apollo, they were to produce the books, and deliver them to him; after which, this son of Apollo was to read the prophecies contained in them, in the presence of all the world; and particularly that for which the whole contrivance had been cooked up. The sense of this was, "that it was more expedient and advanta-"geous for the Spartans to elect no king for the future, but "the most worthy of their citizens." Lysander in consequence was to mount the tribunal, to harangue the citizens, and induce them to make this alteration. Cleon of Halicarnassus, a celebrated rhetorician, had composed a very eloquent discourse for him upon this subject, which he had got by heart.

Silenus grew up, and repaired to Greece in order to play his part, when Lysander had the mortification to see his piece miscarry, by the timidity and desertion of one of his principal actors, who broke his word, and disappeared at the very instant it was to have been performed. Though this intrigue had been carried on a great while, it was transacted with so much secrecy to the time it was to have made its appearance, that nothing of it was known during the life of Lysander. How it came to light after his death we shall soon relate, but must at present return to Tissaphernes.

SECTION III.

EXPEDITION OF AGESILAUS INTO ASIA.

WHEN Tissaphernes had received the troops assigned him by the king*, and drawn together all his forces, he sent to command Agesilaus to retire out of Asia, and declared war against him in case of refusal. His officers were all alarmed, not believing him in a condition to oppose the great army of the Persian king. For himself, he heard Tissaphernes's heralds with a gay and easy countenance, and bade them tell their master, that he was under a very great obligation to him, "for having made "the gods, by his perjury, the enemies of Persia, and the

* Xenoph. Hist. Græc. l. iii. p. 497—502. Idem. de Agesil. p. 652—656. Plut. in Agesil. p. 600.

"friends of Greece." He promised himself great things from this expedition, and would have thought it an exceeding disgrace for him, that 10,000 Greeks, under the command of Xenophon, should have passed through the heart of Asia to the Grecian sea, and beat the king of Persia as often as he appeared against them; and that he, who commanded the Lacedæmonians, whose empire extended all over Greece by sea and land, should not execute some exploit worthy of glory and remembrance.

At first, therefore, to revenge the perfidy of Tissaphernes by a just and allowable deceit, he made a feint of marching his army into Caria, the residence of that satrap; and as soon as the barbarian had caused his troops to march that way, he turned short, and fell upon Phrygia, where he took many towns, and amassed immense treasures, which he distributed amongst the officers and soldiers: letting his friends see, says Plutarch, that to break a treaty, and violate an oath, is to despise the gods themselves; and that, on the contrary, to deceive an enemy by the stratagems of war, is not only just and glorious, but a sensible delight attended with the greatest advantages.

The spring being come, he assembled all his forces at Ephesus; and to exercise his soldiers, he proposed prizes both for the horse and foot. This small inducement set every thing in motion. The place for exercises was perpetually full of all kind of troops, and the city of Ephesus seemed only a palæstra, and a school of war. The whole market-place was filled with horses and arms, and the shops with different kinds of military equipage. Agesilaus was seen returning from the exercises, followed by a crowd of officers and soldiers, all of them crowned with wreaths, which they were going to deposit in the temple of Diana, to the great admiration and delight of all the world: For, says Xenophon, where piety and discipline are seen to flourish, the best hopes must be conceived.

To give his soldiers new valour from the contempt of their enemies, he made use of this contrivance. He ordered the commissaries, who had charge of the booty, to strip the prisoners, and expose them to sale. There were abundance of buyers for their habits: but for themselves, their bodies were so soft, white, and delicate, having been nurtured and brought up in the shade, that they laughed at them, as neither of service nor value. Agesilaus took this occasion to approach and say to his soldiers, pointing to the men, "See there against "whom ye fight;" and showing them their rich spoils, "and "there for what you fight."

When the season for taking the field returned, Agesilaus gave out that he would march into Lydia. Tissaphernes, who had not forgot the first stratagem he had used in regard to him, and

was not willing to be deceived a second time, made his troops march directly for Caria, not doubting but at this time Agesilaus would turn his arms that way; the rather, because it was natural for him, as he wanted cavalry, to endeavour to make a rough and difficult country the seat of action, which might render the horse of an enemy useless and unserviceable. But he deceived himself; Agesilaus entered Lydia, and approached Sardis. Tissaphernes hastened thither with his horse, with intent to relieve the place. Agesilaus, knowing that his infantry had not had time to arrive, thought proper to take the advantage of so favourable an opportunity to give him battle, before he had re-assembled all his troops. He drew up his army in two lines; the first he formed of his squadrons, whose intervals he filled up with platoons of the light-armed foot, and ordered them to begin the charge, whilst he followed with the second line, composed of his heavy-armed infantry. The barbarians did not sustain the first shock, but took to their heels immediately. The Greeks pursued them, and forced their camp, where they made a great slaughter, and a still greater booty.

* After this battle the troops of Agesilaus were at entire liberty to plunder and ravage the whole country of the Persians, and at the same time had the satisfaction to see that prince inflict an exemplary punishment upon Tissaphernes, who was a very wicked man and a most dangerous enemy of the Greeks.

† The king had already received abundance of complaints against his conduct. Upon this occasion he was accused of treason, as not having done his duty in the battle. Queen Parysatis, always actuated by her hatred and revenge against those who had any share in the death of her son Cyrus, did not a little contribute to the death of Tissaphernes, by aggravating with all her power the charges against him; for she had been entirely restored to favour by the king her son.

As Tissaphernes had a great authority in Asia, the king was afraid to attack him openly, but thought it necessary to take suitable precautions in seizing so powerful an officer, who might have proved a dangerous enemy. He charged Tithraustes with that important commission, and gave him two letters at the same time. The first was for Tissaphernes, and contained the king's orders in regard to the war with the Greeks, with full power to act as was requisite. The second was addressed to Ariæus, governor of Larissa: by which the king commanded him to assist Tithraustes with his counsel, and all his forces, in seizing Tissaphernes. He lost no time, and sent to desire Tissaphernes would come to him, that they might confer together upon the

* Xen. p. 501. et 657. Plut. in Artax. p. 1022. et in Agesil. p. 601.
† Diod. l. xiv. p. 299. Polyæn. Stratag. l. vii.

operations of the ensuing campaign. Tissaphernes who suspected nothing, went to him with only a guard of 300 men. Whilst he was in a bath, without sabre or other arms, he was seized and put into the hands of Tithraustes, who caused his head to be immediately struck off, and sent it immediately to Persia. The king gave it to Parysatis; an agreeable present to a princess of her violent and vindictive temper. Though this conduct of Artaxerxes seems little worthy of a king, nobody lamented the death of that satrap, who had no veneration for the gods, nor any regard for men; who looked upon probity and honour as empty names; who made a jest of the most sacred oaths, and believed the whole ability and policy of a statesman consisted in knowing how to deceive others by hypocrisy, fraud, perfidy, and perjury.

Tithraustes had a third writing from the king, whereby he was appointed to command the armies in the room of Tissaphernes. * After having executed his commission, he sent great presents to Agesilaus, to induce him to enter more readily into his views and interest; and ordered him to be told that the cause of the war being removed, and the author of all differences put to death, nothing opposed an accommodation; that the king of Persia consented that the cities of Asia should enjoy their liberty, paying him the customary tribute, provided he would withdraw his troops and return into Greece. Agesilaus replied, that he could conclude nothing without the orders of Sparta, upon whom alone depended the peace; that as for him, he was better pleased with enriching his soldiers than himself; that the Greeks, besides, thought it more glorious and honourable to take spoils from their enemies, than to accept their presents. However, as he was not unwilling to give Tithraustes the satisfaction of removing out of his province, and of expressing his gratitude to him for having punished the common enemy of the Greeks, he marched into Phrygia, which was the province of Pharnabasus. Tithraustes had himself proposed that expedition to him, and paid him 30 talents for the charges of his journey.

Upon his march, he received a letter from the magistrates of Sparta, with orders to take upon him the command of the naval army, and power to depute whom he thought fit in his stead. By these new powers he saw himself absolute commander of all the troops of that state in Asia both by sea and land. This resolution was taken, in order that all operations being directed by one and the same head, and the two armies acting in concert, the plans for the service might be executed with more uniformity, and every thing conspire to the same end. Sparta till then had never done the honour to any of their generals to

* Xenoph. Hist. Græc. l. iii. p. 501. Plut in Agesil. p. 601.

confide to him at the same time the command of the armies by sea and land: so that all the world agreed that he was the greatest personage of his time, and best sustained the high reputation he enjoyed. But he was a man, and had his failings.

The first thing he did was to establish Pisander his lieutenant in the fleet; in which he seemed to have committed a considerable fault; because having about him many older and more experienced captains, without regard to the service of the public, to do honour to an ally, and to please his wife, who was Pisander's sister, he intrusted him with the command of the fleet; that employment being much above his abilities, though he was not without his merit.

This is the common temptation of persons in power, who believe they possess it only for themselves and their families; as if the advantage of relation to them was a sufficient title and qualification for posts which require great abilities. They do not reflect that they not only expose the affairs of a state to ruin by their private views, but sacrifice, besides, the interests of their own glory, which cannot be maintained but by successes it were inconsistent to expect from instruments so ill chosen.

* Agesilaus continued with his army in Phrygia, upon the lands of Pharnabasus's government, where he lived in the abundance of all things, and amassed great sums of money. From thence advancing as far as Paphlagonia, he made an alliance with king Cotis, who passionately desired his amity, from the sense of his faith in the observance of treaties, and his other virtues. The same motive had already induced Spithridates, one of the king's principal officers, to quit the service of Pharnabasus, and go over to Agesilaus, to whom from his revolt he had rendered great services; for he had a great body of troops, and was very brave. This officer, having entered Phrygia, had laid waste the whole country under Pharnabasus, who never dared to appear in the field against him, nor even to rely upon his fortresses; but carrying away whatever was most valuable and dear to him, he kept flying continually before him, and retired from one place to another, changing his camp every day. Spithridates at length, taking with him some Spartan troops, with Herippidas, the chief of the council of thirty sent by the republic to Agesilaus the second year, watched him one day so closely, and attacked him so successfully, that he made himself master of his camp, and of all the rich spoils with which it abounded. But Herippidas, injudiciously setting himself up as an inexorable comptroller, was for bringing the booty that had been sunk to an account; forced even the sol-

* A. M. 3610. Ant. J. C. 394. Xenoph. Hist. Græc. l. iv. p. 507—510.

diers of Spithridates to restore what they had taken, and by visiting their tents, and searching them with an unseasonable exactitude and severity, affronted Spithridates to such a degree, that he withdrew directly to Sardis with his Paphlagonians.

It is said, that in this whole expedition nothing so sensibly affected Agesilaus as the retreat of Spithridates: for, besides his being very sorry for the loss of so good an officer, and so good troops, he apprehended being reproached with mean and sordid avarice; a vice equally dishonourable to himself and his country, and of which he had taken pains to avoid the slightest suspicion during his whole life. He did not think it consistent with the duty of his office, to shut his eyes, through slothful ease and indolence, against all the malversations that were committed under him; but he knew at the same time, that there is an exactitude and severity, that, by being carried too far, degenerate into minuteness and petulancy, and which, through an extreme affectation of virtue, become a real and dangerous vice.

*Some time after, Pharnabasus, who saw his country ravaged, demanded an interview with Agesilaus, which was negociated by a common friend of them both. Agesilaus arrived first with his friends at the place agreed on, and sat down, in expectation of Pharnabasus, upon the turf under the shade of a tree. When Pharnabasus arrived, his people spread skins upon the ground of exceeding softness, from the length of their hair, with rich carpets of various colours, and magnificent cushions. But when he saw Agesilaus sitting simply upon the ground, without any preparation, he was ashamed of his effeminacy, and sat down also upon the grass. On this occasion the Persian pride was seen to pay homage to the Spartan modesty and simplicity.

After reciprocal salutations, Pharnabasus spoke to this effect: That he had served the Lacedæmonians in the Peloponnesian war to the utmost of his power, fought several battles for them, and supported their naval army, without giving any room to reproach him with fraud or treachery, as Tissaphernes had done: that he was surprised at their coming to attack him in his government: burning the towns, cutting down the trees, and laying waste the whole country: that if it was the custom with the Greeks, who made profession of honour and virtue, to treat their friends and benefactors in such a manner, he did not know what they might mean by just and equitable. These complaints were not entirely without foundation, and were uttered with a modest, but pathetic air and tone of voice. The Spartans, who attended Agesilaus, not seeing how they

* Xenoph. Hist. Græc. l. iv. p. 510—512. Plut. in Agesil. p. 602.

could be answered, cast down their eyes, and kept a profound silence. Agesilaus, who observed it, replied almost in these terms: "Lord Pharnabasus, you are not ignorant that war "often arms the best friends against each other for the de- "fence of their country. Whilst we were such to the king "your master, we treated him as a friend; but as we are be- "come his enemies, we make open war against him, as it is "just we should, and endeavour to hurt him by what we act "against you. However, from the instant you shall think fit "to throw off the yoke of bondage, and prefer being called "the friend and ally of the Greeks, before the name of the "king of Persia's slave, you may reckon that all the troops "you see before your eyes, our arms, our ships, our persons, "to the last man of us, are only here to defend your posses- "sions, and secure your liberty, which of all blessings is the "most precious and desirable."

Pharnabasus answered, that if the king sent another general in his place, and subjected him to the new-comer, he should very willingly accept his offer; that otherwise he would not depart from the faith he had sworn to him, nor quit his service. Agesilaus then taking him by the hand, and rising with him, replied, "That it were the pleasure of the gods, "lord Pharnabasus, with such noble sentiments, that you "were rather our friend than our enemy!" He promised to withdraw from his government, and never return into it, whilst he could subsist elsewhere.

SECTION IV.

AGESILAUS RECALLED BY THE EPHORI TO DEFEND HIS COUNTRY.

AGESILAUS had been two years at the head of the army*, and had already made the most remote provinces of Asia tremble at his name, and resound with the fame of his great wisdom, disinterestedness, moderation, intrepid valour in the greatest dangers, and invincible patience in supporting the rudest fatigues. Of so many thousand soldiers under his command, not one was worse provided, or lay harder than himself. He was so indifferent as to heat or cold, that he seemed† formed only to support the most rigorous seasons, and such as it pleased God to send: which are Plutarch's express words.

The most agreeable of all sights to the Greeks settled in Asia, was to see the lieutenants of the great king, his satraps, and other great lords, who were formerly so haughty and untractable, soften their note in the presence of a man meanly

* A. M. 3610. Ant. J. C. 394. Plut. in Agesil. p. 603. 694. Xen. in Agesil. p. 657.

† Ὥσπερ μόνος ἀεὶ χρῆσθαι ταῖς ὑπὸ θεῶν πεκραμέναις ὥραις πεφυκώς.

clad, and at his single word, however short and laconic, change their language and conduct, and in a manner transform themselves into different creatures. Deputies from all parts were sent by the people to form alliances with him, and his army increased every day by the troops of the barbarians that came to join him.

All Asia was already in motion, and most of the provinces ready to revolt. Agesilaus had already restored order and tranquillity in all the cities, had reinstated them in the possession of their liberty under reasonable modifications, not only without shedding of blood, but without even banishing a single person. Not content with such a progress, he had formed the design of attacking the king of Persia in the heart of his dominions, to put him in fear of his own person, and the tranquillity he enjoyed in Ecbatana and Susa, and to find him so much business as should make it impracticable for him to embroil all Greece from his cabinet, by corrupting the orators and persons of greatest authority in its cities with his presents.

* Tithraustes, who commanded for the king in Asia, seeing the tendency of Agesilaus's designs, and desiring to prevent their effects, had sent Timocrates of Rhodes into Greece, with great sums of money to corrupt the principal persons in the cities, and by their means occasion defections against Sparta. He knew that the haughtiness of the Lacedæmonians (for all their generals did not resemble Agesilaus), and the imperious manner with which they treated their neighbours and allies, especially since they considered themselves as the masters of Greece, had universally disgusted the people, and excited a jealousy that waited only an occasion to break out against them. This severity of governing had a natural cause in their education. Accustomed from their infancy to obey without delay or reply, first to their tutors, and afterwards to their magistrates, they exacted a like submission from the cities in their dependence, were easily incensed by the least opposition, and by this excessive severity rendered themselves insupportable.

Tithraustes therefore did not find it difficult to draw off the allies from their party. Thebes, Argos, Corinth, entered into his measures: the deputy did not go to Athens. These three cities, influenced by those that governed them, made a league against the Lacedæmonians, who on their side prepared vigorously for the war. The Thebans at the same time sent deputies to the Athenians, to implore their aid, and that they would enter into the alliance. The deputies, after having slightly passed over their ancient divisions, insisted strongly upon the considerable service they had rendered Athens, in refusing to join its enemies when they endeavoured its final destruction.

* Xenoph. Hist. Græc. l. iii. p. 502—507. Plut. in Lysand. p. 449—451.

They represented to them the favourable opportunity that offered for reinstating themselves in their ancient power, and to deprive the Lacedæmonians of the empire of Greece: that all the allies of Sparta, either without or within Greece, were weary of their severe and unjust sway, and waited only the signal to revolt: that the moment the Athenians should declare themselves, all the cities would rouse up at the sound of their arms, and that the king of Persia, who had sworn the ruin of Sparta, would aid them with his forces both by sea and land.

Thrasybulus, whom the Thebans had supplied with arms and money, when he undertook the re-establishment of the Athenian liberty, seconded their demand with great vigour, and the aid was unanimously resolved. The Lacedæmonians on their side took the field without loss of time, and entered Phocis. Lysander wrote to Pausanias, who commanded one of the two armies, to give him notice to march early the next day to Haliartus, which he designed to besiege, and that he should be there himself by sun-rise. The letter was intercepted. Lysander, after having waited his coming up a great while, was obliged to engage, and was killed in the battle. Pausanias received this bad news on his way; but however continued his march to Haliartus, and called a council of war to consider upon a second battle. He did not think it consistent with prudence to hazard it, and contented himself with making a truce to remove the bodies of those who had fallen in the former fight. Upon his return to Sparta, he was cited to give an account of his conduct, and refusing to appear, was condemned to die. But he avoided the execution of that sentence by flight, and retired to Tegæum, where he passed the remainder of his life under the shelter and protection of Minerva, to whom he had rendered himself a suppliant, and died of disease.

Lysander's poverty having been discovered after his death, did great honour to his memory; when it was known, that of all the gold and riches which had passed through his hands, of a power so extensive as his had been, of so many cities under his government, and which made their court to him, in a word, of that kind of dominion and sovereignty always exercised by him, he had made no manner of advantage for the advancement and enriching of his house.

Some days before his death, two of the principal citizens of Sparta had contracted themselves to his two daughters; but when they knew in what condition he had left his affairs, they refused to marry them. The republic did not suffer so sordid a baseness to go unpunished, nor Lysander's poverty, which was the strongest proof of his justice and virtue, to be treated as an obstacle to allying into his family. They were fined in a great sum, publicly disgraced, and exposed to the contempt

of all persons of honour: for at Sparta there were penalties established, not only for such as refused to marry, or married too late, but also for those who married amiss; and those especially were reckoned of this number, who instead of allying into houses of virtue, and with their own relations, had no motive but wealth and lucre in marriage. An admirable law, and highly tending to perpetuate probity and honour in families, which an impure mixture of blood "and manners," seldom fails to alter and efface!

It must be owned, that a generous disinterestedness in the midst of all that could inflame and gratify the lust of gain, is very rare, and well worthy of admiration: but in Lysander, it was attended with great defects, which entirely obscure its lustre. Without speaking of his imprudence in introducing gold and silver into Sparta, which he despised himself, though he rendered it estimable to his country, and thereby occasioned its ruin, what opinion can we have of a man, brave indeed, well read in men, skilful in affairs, and of great ability in the arts of goverment, and what is commonly called policy, but who regards probity and justice as nothing; to whom falsehood, fraud, and perfidy, appear legal methods for the attainment of his ends; who does not fear, for the advancement of his friends, and the augmenting of his creatures, to commit the most flagrant injustice and oppressions, and is not ashamed to profane whatever is most sacred in religion, even to the corrupting of priests, and forging of oracles, to satiate the empty ambition of being equal to a king, and of ascending the throne?

* When Agesilaus was upon the point of leading his troops into Persia, the Spartan Epicydidas arrived to let him know that Sparta was threatened with a furious war; that the Ephori recalled him, and ordered him to return immediately for the defence of his country. Agesilaus did not deliberate a moment, but returned this answer immediately to the Ephori, which Plutarch has transmitted to us. † "Agesilaus to the "Ephori, greeting. We have reduced part of Asia, put the "barbarians to flight, and made great preparations for war "in Ionia: but as you order me to return, I am not far behind "this letter, and should prevent it if possible. I received the "command not for myself, but my country, and its allies. I "know that a general does not deserve, or possess that name "really, but as he submits to the laws and the Ephori, and "obeys the magistrates."

This ready obedience of Agesilaus has been much admired and applauded, and not without reason. Hannibal, though

* Xenoph. hist. Græc. l. iv. p. 518. Idem in Agesil. p. 657. Plut. in Agesil. p. 603, 604. † Plut in Apoph. Laconic. p. 211.

depressed with misfortunes and driven almost entirely out of Italy, obeyed the citizens with great reluctance, when they recalled him to deliver Carthage from the dangers that threatened it. Here a victorious prince, ready to enter the enemy's country, and to attack the king of Persia even upon his throne, almost assured of the success of his arms, on the first order of the Ephori, renounces the most soothing hopes, and the most exalted expectations. He demonstrates the truth of what was said, "That at Sparta the laws ruled men, and not men the "laws."

On his departure he said, "That 30,000 of the king's arch-"ers drove him out of Asia;" alluding in these words to a species of Persian coin, which had on one side the figure of an archer, 30,000 of which pieces of money had been dispersed in Greece to corrupt the orators and persons of greatest power in the cities.

* Agesilaus in quitting Asia, where he was regretted as the common father of the people, appointed Euxenes his lieutenant, and gave him 4000 men for the defence of the country. Xenophon went with him. He left at Ephesus, with Megabysus the guardian of Diana's temple, half the gold he had brought with him from his expedition into Persia with Cyrus, to keep it for him in trust, and in case of death, to consecrate it to the goddess.

† In the mean time the Lacedæmonians had raised an army, and given the command of it to Aristodemus, tutor to king Agesipolis, then an infant. Their enemies assembled to concert the operations of the war. Timolaus of Corinth said, the Lacedæmonians were like a river that grew larger as it removed from its source; or to a swarm of bees, which it is easy to burn in their hive, but disperse themselves a great way when they fly abroad, and become formidable by their stings. He was therefore of opinion, that it was proper to attack them in their capital; which was approved and resolved. But the Lacedæmonians did not give them time. They took the field, and found the enemy near Nemæa, a city not very remote from Corinth, where a rude battle ensued. The Lacedæmonians had the advantage, which was very considerable. Agesilaus having received this news at Amphipolis, as he was hastening to the relief of his country, sent it directly to the cities of Asia for their encouragement, and to give them hopes of his speedy return, if the success of affairs would admit it.

‡ When the approach of Agesilaus was known at Sparta, the Lacedæmonians who remained in the city, to do him honour for the ready obedience he had paid to their orders, caused pro-

* Xenoph. hist. Græc. l. iv. p. 513. Xenoph. de exped. Cyr. l. v. p. 350. † Xenoph. p. 514—517. ‡ Plut. in Agesil. p. 695.

clamations to be made by sound of trumpet, that all young persons who were willing to aid their king, might come and list themselves for that purpose. Not one of them failed to enter himself immediately with the utmost joy. But the Ephori chose only 50 of the bravest and most robust, whom they sent to him, and desired that he would enter Bœotia with the utmost expedition; which he accordingly did.

† About the same time the two fleets came up with each other near Cnidos, a city of Caria. That of the Lacedæmonians was commanded by Pisander, Agesilaus's brother-in-law, and that of the Persians by Pharnabasus and Conon the Athenian. The latter, observing that the king of Persia's supplies came slowly, and occasioned the loss of many opportunities, had resolved to go in person to the court, to solicit the king's assistance. As he would not prostrate himself before him, according to the Persian custom, he could not explain himself but by the intervention of others. He represented to him, with a force and spirit seldom pardoned in those who treat with princes, that it was equally shameful and astonishing, that his ministers, contrary to his intention, should suffer his affairs to be disconcerted and ruined for want of the necessary expences; that the richest king in the world should give place to his enemies in the very point he was so infinitely superior to them, that is, in riches; and that for want of remitting the sums his service required to his generals, all their designs were rendered abortive. These remonstrances were free, but just and solid. The king received them perfectly well, and showed, by his example, that truth may often be spoken to princes with success, if courage were not wanting. Conon obtained all he demanded, and the king made him admiral of his fleet.

It was composed of more than 90 galleys, to which the enemy's was somewhat inferior in number. They came in view of each other near Cnidos, a maritime city of Asia Minor. Conon, who had in some measure occasioned the taking of Athens by the loss of the sea-fight near Ægospotamos, used extraordinary efforts in this to retrieve his misfortune, and to obliterate by a glorious victory the disgrace of his former defeat. * He had this advantage, that in the battle he was going to give, the Persians would be at the whole expence, and bear all the loss themselves; whereas the entire fruits of the victory would redound to the Athenians, without hazarding any thing of their own. Pisander had also strong motives to show his valour upon this occasion, that he might not dege-

† Xenoph. Hist. Græc. l. iv. p. 518. Diod. l. xiv. p. 302. Justin. l. vi. c. 2. et 8.

* Eo speciosius quod ne ipsorum quidem Atheniensium, sed alieni imperii viribus dimicet, pugnaturus periculo regis, victurus præmia patriæ. Justin.

nerate from the glory of his brother-in-law, and to justify the choice he had made in appointing him admiral. In effect, he behaved with extreme valour, and had at first some advantage; but the battle growing warm, and the allies of Sparta betaking themselves to flight, he could not resolve to follow them, and died sword in hand. Conon took 50 galleys, and the rest escaped to Cnidos. The consequence of this victory was the revolt of almost all the allies of Sparta; several of whom declared for the Athenians, and the rest resumed their ancient liberty. After this battle the affairs of the Lacedæmonians daily declined. All their actions in Asia were no more than the feeble efforts of an expiring power, till the defeats of Leuctra and Mantinea completed their downfal.

† Isocrates makes a very just reflection upon the revolutions of Sparta and Athens, which had always their source and origin in the insolent prosperity of both those republics. The Lacedæmonians, who were at first acknowledged masters of Greece without opposition, fell from their authority only by their enormous abuse of it. The Athenians succeeded them in power, and at the same time in pride; and we have seen into what an abyss of misfortunes it precipitated them. Sparta having gained the superiority by the defeat of the Athenians in Sicily, and the taking of their city, might have improved in their measures from the double experience of the past; as well in regard to what had befallen themselves, as from the recent example of their rival; but the most affecting examples and events seldom or ever occasion a people to change their conduct. Sparta became as haughty and untractable as before; and so experienced the same destiny again.

To warn the Athenians against this misfortune, Isocrates puts them in mind of the past, and of the times wherein they were successful in every thing. "You imagine," says he, "that provided with a numerous fleet, absolute masters at sea, "and supported by powerful allies always ready to give you "aid, you have nothing to fear, and may enjoy in repose and "tranquillity, the fruits of your victories: for my part (indulge "me to speak with truth and freedom,) I think quite otherwise. "The cause of my apprehension is, my having observed that "the decline of the greatest republics has always been at the "time they believed themselves most powerful, and that their "very security has prepared the precipice into which they have "fallen. The reason of this is evident. Prosperity and adversity never come alone, but have each their train of very "different effects. The first is attended with vain-glory, pride, "and insolence, which dazzle the mind, and inspire rash and "extravagant measures: on the contrary, the companions of

† Isoc. in Orat. Areop. p. 278—280.

"adversity, are modesty, self-diffidence, and circumspection, "which naturally render men prudent, and apt to amend from "their own failings. So that it is hard to judge which of the "two conditions we ought to desire for a city; as that which "appears unhappy, is an almost certain path to prosperity; "and the other, so flattering and splendid, generally leads on "to the greatest misfortunes." The blow which the Lacedæmonians received at the battle of Cnidos is a mournful proof of what he says.

* Agesilaus was in Bœotia, and upon the point of giving battle, when this bad news was brought him. Apprehending that it might discourage and deter his troops, he caused it to be reported in the army, that the Lacedæmonians had gained a considerable victory at sea; and appearing in public with a wreath of flowers upon his head, he offered a sacrifice of thanksgiving for the good news, and sent part of it in presents to his officers. † The two armies, almost equal in strength were in view of each other upon the plains of Coronæa, when they drew up in battle. Agesilaus gave the left wing to the Orchomenians, and took the right himself. On the other side the Thebans were upon the right, and the Argives on the left. Xenophon says, that this was the most furious battle in his time, and may be believed, as he was present in it, and fought near the person of Agesilaus, with whom he had returned from Asia.

The first charge was not very obstinate, nor of long continuance. The Thebans soon put the Orchomenians to flight, and Agesilaus overthrew and routed the Argives. But both parties having learned that their left wing had been very severely handled and fled, returned immediately; Agesilaus to oppose the Thebans, and to wrest the victory out of their hands, and the Thebans to follow their left wing, which was retired to Helicon. Agesilaus at that moment might have assured himself of a complete victory, if he would have let the Thebans pass on, and had charged them after in the rear; but carried away with the ardour of his courage, he resolved to stop them with an attack in front, and to beat them by pure force: in which, says Xenophon, he showed more valour than prudence.

The Thebans, seeing Agesilaus advance against them, drew all their foot immediately into one body, formed a hollow square, and waited his coming up in good order. The engagement was sharp and bloody on all sides, but particularly where Agesilaus fought at the head of the 50 young Spartans, sent him by the city. The valour and emulation of those young

* Plut. in Agesil. p. 605.

† Ibid. Xenoph. hist. Græc. p. 518—520. et in Agesil. p. 659, 660.

men were of great service to Agesilaus, and may be said to have saved his life; for they fought around him with exceeding ardour, and exposed themselves foremost in all dangers for the safety of his person. They could not, however, prevent his receiving several wounds through his armour from pikes and swords. Notwithstanding, after an exceeding warm dispute, they brought him off alive from the enemy, and making their bodies a rampart for him, sacrificed a great number of Thebans to his defence; many of those young men were also left upon the field. At length, finding it too difficult to break the Thebans in front, they were forced to have recourse to what they had at first rejected. They opened their phalanx to let them pass; which when they had done, as they marched afterwards in more disorder, they charged them again upon the flanks and rear. They could, however, neither break them, nor put them to flight. Those brave Thebans made their retreat continually fighting, and gained Helicon, elate with the success of the battle, wherein on their side they had always remained invincible.

Agesilaus, though very much weakened by the great number of his wounds, and the quantity of blood he had lost, would not retire to his tent, till he had been carried to the place where his phalanx was drawn up, and had seen all the dead bodies removed even upon their own arms. He was informed there, that many of the enemy had taken refuge in the temple of Minerva Itoniensis, which was not very distant from the field of battle, and asked what he would have done with them. As he was full of veneration for the gods, he gave orders to let them go, and even sent them a guard to escort them in safety wherever they thought fit.

The next morning, Agesilaus, to try whether the Thebans would have the courage to renew the battle, commanded his troops to crown themselves with flowers, and the music of the army to play, whilst a trophy was erected and adorned in honour of his victory. At the same instant the enemy sent heralds to demand his permission to bury their dead: which he granted, with a truce; and having confirmed his victory by that act of a conqueror, he caused himself to be carried to Delphos, where the Pythian games were then celebrated. He made there a solemn procession, which was followed by a sacrifice, and consecrated the tenth part of the booty taken in Asia to the god, which amounted to 100 talents *. These great men, no less religious than brave, never failed to express by presents their gratitude to the gods for their successes in arms; declaring, by that public homage, that they believed themselves indebted for their victories to their protection.

* 100,000 crowns, about 22,500l.

SECTION V.

AGESILAUS RETURNS VICTORIOUS TO SPARTA.—A PEACE SHAMEFUL TO THE GREEKS, CONCLUDED.

AFTER the festival †, Agesilaus returned to Sparta. His citizens received him with all the marks of the most real joy, and beheld him with admiration, when they observed the simplicity of his manners, and the constant frugality and temperance of his life. At his return from foreign countries, where pomp, luxury, sloth, and the love of pleasure entirely prevailed, he was not infected with the manners of the barbarians, as most of the other generals had been: he made no alteration in his diet, baths, equipage of his wife, ornaments of his arms, or furniture of his house. In the midst of so shining a reputation, and the universal applause, always the same, or rather more modest than before, he distinguished himself from the rest of the citizens, only by a greater submission to the laws, and a more inviolable attachment to the customs of his country; convinced, that he was only king, to be the brighter example of those virtues to others.

‡ He made greatness consist in virtue only. Hearing the great king (so the kings of Persia used to call themselves) spoken of in magnificent terms, and his power extremely extolled; "* I cannot conceive," said he, "wherein he is "greater than me, unless he be more virtuous."

There were at Sparta some citizens, who, vitiated by the prevailing taste of Greece, made their merit and glory consist in keeping a great number of horses for the race. He persuaded his sister Cynisca to dispute the prize in the Olympic games, in order to show the Greeks, that those victories, on which they set so high a value, were not the effects of valour and bravery, but of riches and expence. She was the first of her sex who shared in this honour. He had not the same opinion of the exercises which contributed to render the body more robust, and inure it to labour and fatigue; and to place them in greater estimation, would often honour them with his presence.

Some time after Lysander's death, he discovered the conspiracy formed by that captain against the two kings, which till then had not been heard of, and came to light by a kind of accident, in the following manner: † Upon some affairs, which related to the government, it was necessary to consult Lysander's papers, and Agesilaus went to his house for that purpose. In running them over, he fell upon the sheets which contained at large the harangue of Cleon, for the new method of proceed-

‡ Plut. in Agesil. p. 606. ‡ Plut. de sui laud. p. 555.

* Τί δ' ἐμοῦ γε μείζων ἐκεῖνος, εἰ μὴ καὶ δικαιότερος.

† Plut. in Agesil. p. 606.

ing in the election of kings. Surprised at perusing it, he gave over his search, and went away abruptly, to communicate that oration to the citizens, and to let them see what manner of man Lysander was, and how much they had been deceived in regard to him. But Lacratidas, a wise and prudent person, and president of the Ephori, interposed, by telling him, That it was highly improper to raise Lysander from the dead; on the contrary, that it was necessary to bury his harangue in the same grave with him, as of dangerous tendency, from the great art with which it was composed, and the force of persuasion that universally prevailed in it, against which it might prove no easy matter to resist. Agesilaus was of the same opinion, and the piece was consigned to silence and oblivion, as the best use that could be made of it.

As his credit was very high in the city, he caused Teleutias, his brother by the mother's side, to be declared admiral of the fleet. It were to be wished, that history, to justify this choice, had mentioned any other qualities in that commander, than his nearness of blood to the king. Agesilaus soon after set out with his land-army to besiege Corinth, and took the long walls, as they were called, whilst his brother Teleutias attacked it by sea. He did several other exploits against the people of Greece at war with Sparta, which always argue indeed the valour and experience of the general, but are neither very important nor decisive, and which we thought for that reason might be omitted.

* At the same time Pharnabasus and Conon, having made themselves masters at sea, ravaged the whole coast of Laconia. That satrap, returning to his government of Phrygia, left Conon the command of the naval army, with very considerable sums for the re-establishment of Athens. Conon, victorious and crowned with glory, repaired thither, where he was received with universal applause. The sad prospect of a city formerly so flourishing, and at that time reduced to so melancholy a condition, gave him more grief, than he felt joy in seeing his beloved country again, after so many years absence. He lost no time, but fell immediately to work, employing, besides masons and the usual artisans, the soldiers, mariners, citizens, allies, in a word, all who were well inclined to Athens; providence decreeing, that this city, formerly destroyed by the Persians, should be rebuilt by their own hands, and that having been dismantled and demolished by the Lacedæmonians, it should be reinstated at their own cost, and by the spoils taken from them. What a vicissitude and alteration was this! Athens at this time had those for its allies, which had formerly been

* A. M. 3611. Ant. J. C. 393. Xenoph. hist. Græc. l. iv. p. 534—537. Diod. l. xiv. p. 303. Justin. l. vi. c. 5.

its most violent enemies, and for enemies, those with whom before it had contracted the most strict and most confirmed union. Conon, seconded by the zeal of the Thebans, soon rebuilt the walls of Athens, restored the city to its ancient splendour, and rendered it more formidable than ever to its enemies. † After having offered to the gods a whole hecatomb, that is to say, a sacrifice of 100 oxen, as a thanksgiving for the happy re-establishment of Athens, he made a feast, to which all the citizens without exception were invited.

‡ Sparta could not see without extreme affliction so glorious a revolution. It looked upon the grandeur and power of a city, its ancient rival and almost continual enemy, as its own ruin; which made the Lacedæmonians take the mean resolution of avenging themselves at once upon Athens, and Conon its restorer, by making peace with the king of Persia. With this view they dispatched Antalcides to Tiribasus. His commission consisted of two principal articles. The first was, to accuse Conon to that satrap of having defrauded the king of the money which he had employed in the re-establishment of Athens; and of having formed the design of depriving the Persians of Æolia and Ionia, and to subject them anew to the republic of Athens, upon which they had formerly depended. By the second, he had orders to make the most advantageous proposals to Tiribasus his master could desire. Without giving himself any manner of trouble in regard to Asia, he stipulated only, that all the islands and other cities should enjoy their laws and liberty. The Lacedæmonians thus gave up to the king, with the greatest injustice and the utmost baseness, all the Greeks settled in Asia, for whose liberty Agesilaus had so long fought. It is true he had no share in this most infamous negociation, the whole reproach of which ought to fall on Antalcides, who, being the sworn enemy of the king of Sparta, hastened the peace by all manner of means, because the war augmented the authority, glory, and reputation of Agesilaus.

The most considerable cities of Greece had sent deputies at the same time to Tiribasus, and Conon was at the head of those from Athens. All of them were unanimous in rejecting such proposals. Without speaking of the interests of the Greeks of Asia, with which they were extremely affected, they saw themselves exposed by this treaty; the Athenians to the loss of the isles of Lemnos, Imbros, and Scyros; the Thebans to abandon the cities of Bœotia, of which they were in possession, and which would thereby regain their independence; and the Argives to renounce Corinth, with the loss of which Argos

† Athen. l. i. p. 3.

‡ Xenoph. hist. Græc. l. iv. p. 537, 538. Plut. in Agesil. p. 608.

itself would soon in all probability be attended. The deputies therefore withdrew without concluding any thing.

Tiribasus seized Conon, and put him in prison. Not daring to declare openly for the Lacedæmonians, without an express order to that purpose, he contented himself with supplying them underhand with considerable sums of money for fitting out a fleet, in order that the other cities of Greece might not be in a condition to oppose them. After having taken these precautions, he set out directly for the court, to give the king an account of the state of his negociation. That prince was well satisfied with it, and directed him in the strongest terms to put the last hand to it. Tiribasus also laid before him the Lacedæmonians' accusation of Conon. Some authors, according to Cornelius Nepos, have written that he was carried to Susa, and there executed by the king's order. The silence of Xenophon, who was his contemporary, in regard to his death makes it doubtful whether he did not escape from prison, or suffer, as has been said.

Whilst this treaty was negociating, several actions little considerable passed between the Athenians and Lacedæmonians. It was also at the same time that Evagoras extended his conquests in the island of Cyprus, of which we shall soon treat.

* Tiribasus at length, upon his return, summoned the deputies of the Grecian cities to be present at the reading of the treaty. It imported, that all the Grecian cities of Asia should remain dependent on the king, and that the rest, as well small as great, should have full possession of their liberty. The king further reserved to himself the isles of Cyprus and Clazomena, and left those of Scyros, Lemnos, and Imbros, to the Athenians, to whom they had long appertained. By the same treaty he engaged to join with such people as came into it, in order to make war by sea and land against all who should refuse to agree to it. We have already said it was Sparta itself proposed these conditions.

All the other cities of Greece, or at least the greatest part of them, rejected so infamous a treaty with horror. However, as they were weakened and exhausted by domestic divisions, and not in a condition to support a war against so powerful a prince, who threatened to fall with all his forces upon those who should refuse to come into this peace, they were obliged against their will to comply with it, except the Thebans, who had the courage to oppose it openly at first, but were at length reduced to accept it with the others, by whom they found themselves universally abandoned.

Such was the fruit of the jealousy and divisions which armed the Grecian cities against each other, and was the end pro-

* A. M. 3617. Ant. J. C. 387. Xenoph. l. v. p. 548—551.

posed by the policy of Artaxerxes, in distributing sums of money amongst the several states; invincible in arms, and to the sword, but not to the gold and presents of the Persians; so remote were they in this respect from the character of the ancient Greeks their forefathers.

To comprehend aright how much Sparta and Athens differed from what they had been in former times, we have only to compare the two treaties concluded between the Greeks and Persians; the former by Cimon the Athenian* under Artaxerxes Longimanus above 60 years before, and the latter by Antalcides the Lacedæmonian under Artaxerxes Mnemon. In the first, Greece, victorious and triumphant, assures the liberty of the Asiatic Greeks, gives the law to the Persians, imposes what conditions it pleases, and prescribes bounds and limits, by prohibiting them to approach nearer to the sea with their troops than the distance of three days march; or to appear with long vessels in any of the seas between the Cyanæan and Chalidonian islands, that is to say, from the Euxine to the coasts of Pamphilia. In the second, on the contrary, Persia, grown haughty and imperious, takes pleasure in humbling its conquerors, in depriving them, with the single stroke of a pen, of their empire in Asia Minor, in compelling them to abandon basely all the Greeks established in those rich provinces, to subscribe to their own subjection, and to confine themselves, in their turn, within the narrow bounds of Greece.

From whence can so strange an alteration arise? Are there not on both sides the same cities, the same people, the same forces, and the same interest? No doubt there are: but they are not the same men, or rather, they have no longer the same principles of policy. Let us recal those happy times of Greece, so glorious for Athens and Sparta, when Persia came pouring like a deluge upon this little country with all the forces of the east. What was it that rendered the two cities invincible and superior to such numerous and formidable armies? Their union and good understanding. No dissension between the two states, no jealousy of command, no private view of interest; in fine, no other contests between them but of honour, glory, and the love of their country.

To so laudable an union may be added an irreconcilable hatred for the Persians, which became a kind of nature in the Greeks, and was the most distinguishing character of that nation. † It was a capital crime, and punished with death, only to mention peace, or propose any accommodation with them; and an Athenian mother was seen to throw the first stone at her son, who had dared to make such a motion, and to set others the example of stoning him.

* Diod. l. xii. p. 74, 75. † Isoc. in Panegyr. p. 148.

This strict union of the two states, and declared abhorrence of the common enemy, were a long time the potent barriers of their security, rendered them invincible, and may be said to have been the source and principle of all the glorious successes which raised the reputation of Greece to so high a pitch. But by a misfortune common to the most flourishing states, those very successes became the cause of its ruin, and prepared the way for the disgraces it experienced in the sequel.

* These two states, which might have carried their victorious arms into the heart of Persia, and have attacked in their turn the great king upon the throne itself; instead of forming in concert such an enterprise, which would at once have crowned them with glory, and laden them with riches, have the folly to leave their common enemy at repose, to embroil themselves with each other upon trivial points of honour, and interests of little importance, and to exhaust the forces ineffectually against themselves, which ought to have been employed solely against the barbarians, who could not have resisted them: for it is remarkable, that the Persians never had any advantage over the Athenians or Lacedæmonians whilst they were united with each other, and that it was their own divisions only which supplied them with the means to conquer both alternately, and always the one by the other.

These divisions induced them to take such measures, as neither Sparta nor Athens would ever have otherwise been capable of. We see both the one and the other dishonour themselves by their mean and abject flatteries, not only of the king of Persia, but even of his satraps; pay their court to them, earnestly solicit their favour, cringe to them, and even suffer their ill humour; and all this to obtain some aid of troops or money, forgetting that the Persians, haughty and insolent to [illegible]h as seemed afraid of them, became timorous and little to those who had the courage to despise them. But in fine, what did they gain by all these mean condescensions? The treaty which gave occasion for these reflections, and will forever be the reproach of Sparta and Athens.

SECTION VI.

WAR OF ARTAXERXES AGAINST EVAGORAS.

WHAT I have said upon the facility with which the Greeks might have rendered themselves formidable to their enemies, will be more evident if we consider, on one side, the diversity of people, and extent of country, which composed the vast empire of the Persians, and, on the other, the weakness of the government, incapable of animating so great a mass, and of

* Isoc. in Panegyr. p. 132—137. In Panath. p. 524, 525.

supporting the weight of so much business and application. At the court every thing was determined by the intrigues of women, and the cabals of favourites, whose whole merit often consisted in flattering their prince, and soothing his passions. It was upon their credit officers were chosen, and the first dignities disposed of; by their opinion the services of the generals of armies were judged, and their rewards decided. The sequel will show, that from the same source arose the insurrection of provinces, the distrust of the greatest part of the governors, the discontent and consequential revolt of the best officers, and the ill success of almost all the enterprises that were formed.

Artaxerxes having got rid of the care and perplexity which the war with the Greeks had occasioned, applied himself to the terminating that of Cyprus, which had lasted several years, but had been carried on with little vigour, and turned the greatest part of his forces that way.

* Evagoras reigned at that time in Salamin, the capital city of the isle of Cyprus. He was descended from Teucer of Salamin,† who at his return from Troy built this city, and gave it the name of his country. His descendants had reigned there from that time: but a stranger of Phœnicia, having dispossessed the lawful king, had taken his place, and to maintain himself in the usurpation, had filled the city with barbarians, and subjected the whole island to the king of Persia.

Under this tyrant Evagoras was born, of whose education great care was taken. He was distinguished among the youth by the beauty of his aspect, the vigour of his body, and more by the modesty and innocence of his manners,‡ which are the greatest ornaments of that age. As he advanced in years, the greatest virtues, valour, wisdom, and justice, were observed to brighten in him. He afterwards carried these virtues to so conspicuous a height as to give jealousy to those that governed; who perceived justly that so shining a merit could not continue in the obscurity of a private condition; but his modesty, probity and integrity, reassured them, and they reposed an entire confidence in him, to which he always answered by an inviolable fidelity, without ever meditating their expulsion from the throne by violence or treachery.

A more justifiable means conducted him to it; divine providence, as Isocrates says, preparing the way for him. One of the principal citizens murdered the person upon the throne, and had contrived to seize Evagoras, and to rid himself of him,

* Isocrat. in Evag. p. 380.

† This Teucer was of Salamin, a little island near Athens, celebrated for the famous battle under Xerxes.

‡ Et qui ornat ætatem, pudor. Cic.

in order to secure the crown to himself; but that prince escaping his pursuit, retired to Solos, a city of Cilicia. His banishment was so far from abating his courage, that it gave him new vigour. Attended only with 50 followers, determined like himself to conquer or die, he returned to Salamin, and expelled the usurper, though supported by the credit and protection of the king of Persia. Having re-established himself in Salamin, he soon rendered his little kingdom most flourishing, by his application to the relief of his subjects, and by protecting them in all things; by governing them with justice and benevolence; by making them active and laborious; by inspiring them with a taste for the cultivation of lands, the breeding of cattle, commerce, and navigation. He formed them also for war, and made them excellent soldiers.

He was already very powerful, and had acquired great reputation, when Conon, the Athenian general, after his defeat at Egospotamos, took refuge with him; * not thinking it possible to find a safer asylum for himself, nor a more powerful support of his country. The resemblance of their manners and sentiments soon made them contract a strict amity with each other, which continued ever after, and proved equally advantageous to both. † Conon was in great credit at the king of Persia's court, which he employed with that prince, by the means of Ctesias, the physician, to accommodate his differences with his host Evagoras, and happily effected it.

Evagoras and Conon, with the great design of subverting, or at least of reducing, the great power of Sparta, which had rendered itself formidable to all Greece, concerted together the means for the attainment of that end. They were both citizens of Athens; the latter by birth, and the other by right of adoption, which his great services and zeal for that republic had deserved. ‡ The satraps of Asia saw with pain their country ravaged by the Lacedæmonians, and found themselves in great difficulties, from not being in a condition to make head against them. Evagoras remonstrated to them, that it was necessary to attack the enemy as well by sea as land; and he did not contribute a little by his credit with the king of Persia, to Conon's being appointed general of his fleet. § The celebrated victory over the Lacedæmonians at Cnidos was the consequence, and gave the mortal wound to that republic.

‖ The Athenians, in acknowledgment of the important services Evagoras and Conon had rendered them with Artaxerxes, erected statues in honour of them.

* A. M. 3599. Ant. J. C. 405. Isocrat. in Evag. p. 393—395.
† A. M. 3605. Ant. J. C. 399.
‡ A. M. 3606. Ant. J. C 398.
§ A. M. 3610. Ant. J. C. 394. ‖ Pausan. l. i. p. 5.

‡ Evagoras, on his side, extending his conquests from city to city, endeavoured to make himself master of the whole island. The Cypriots had recourse to the king of Persia. That prince, alarmed by the rapid progress of Evagoras, of which he apprehended the effects, and conscious of what importance it was to him to prevent an island's falling into the hands of an enemy so favourably situated for holding Asia Minor in awe, promised them an immediate and powerful support, without declaring openly, however, against Evagoras.

§ Being employed elsewhere by more important affairs, he could not keep his word with them so soon as he expected, and had engaged.* That war of Cyprus continued six years; and the success with which Evagoras supported it against the great king, ought to have banished from the Greeks all terror of the Persian name, and united them against the common enemy. It is true, the succours sent by Artaxerxes till then were little considerable, as they also were the two following years. During all that time, it was less a real war, than a preparation for ‖ war: but when he had disengaged himself from the Greeks, he applied to it vigorously, and attacked Evagoras with all his forces.

The army by land, commanded by Orontes his son-in-law, consisted of 300,000 men, and the fleet of 300 galleys; of which Tiribasus, a Persian of the highest rank and greatest reputation, was admiral. Gaos his son-in-law commanded under him. Evagoras, on his side, assembled as many troops and ships as he could: but they were an handful in comparison with the formidable preparation of the Persians. He had a fleet of only 90 galleys, and his army scarce amounted to 20,000 men. As he had abundance of light vessels, he laid snares for those that carried the provisions of the enemy, of which he sunk a great number, took many, and prevented the rest from arriving; which occasioned a famine among the Persians, attended with violent seditions, which could only be appeased by the coming of fresh convoys from Cilicia. Evagoras strengthened his fleet with 60 galleys, which he caused to be built, and 50 sent him by Achoris, king of Egypt, with all the money and corn he could have occasion for.

Evagoras, with his land forces, attacked immediately a part of the enemy's army, which was separate from the rest, and entirely routed it. This first action was soon followed by another at sea, in which the Persians were worsted for some time, till, animated by the warm reproaches and remonstrances of their admiral, they resumed courage, and obtained a com-

‡ Diod. l. xiv. p. 311.
§ A. M. 3614. Ant. J. C. 396. Isocrat. in Paneg. p. 135, 136.
‖ A. M. 3618. Ant. J. C. 386. Diod. l. xv. p. 328—333.

plete victory. Salamin was besieged by sea and land. Evagoras, leaving the defence of the city to his son Pythagoras, quitted it in the night with 10 galleys, and sailed for Egypt, to engage the king to support him vigorously against the common enemy. He did not obtain from him all the aid he expected. At his return he found the city in exceeding distress; and finding himself without resource or hope, he was obliged to capitulate. The proposals made to him were, that he should abandon all the cities of Cyprus, except Salamin, where he should content himself to reign: that he should pay an annual tribute to the king, and remain in obedience to him as a servant to a master. The extremity to which he was reduced obliged him to accept the other conditions, hard as they were; but he could never resolve to comply with the last; and persisted always in declaring, that he could only treat as a king with a king. Tiribasus, who commanded the siege, would abate nothing of his pretensions.

Orontes, the other general, jealous of his colleague's glory, had wrote secretly to court against him, accusing him, amongst other things, of forming designs against the king; and strengthened his accusation, from his continuing to hold a secret intelligence with the Lacedæmonians, and his manifest endeavours to make the chiefs of the army his creatures, by the force of presents, promises, and a complacency of manners not natural to him. Artaxerxes, upon these letters, believed he had no time to lose, and that it was necessary to prevent a conspiracy ready to break out. He dispatched orders immediately to Orontes to seize Tiribasus, and send him to court in chains; which was instantly put in execution. Tiribasus, upon his arrival, demanded to be brought to a trial in form; that the heads of the accusation should be communicated to him, and the proofs and witnesses produced. The king, employed in other cares, had no leisure at that time to take cognisance of the affair.

Orontes, in the mean time, seeing that the besieged made a vigorous defence, and that the soldiers of the army, discontented with the removal of Tiribasus, quitted the service, and refused to obey him, was afraid affairs would take a bad turn with regard to him. * He therefore caused Evagoras to be spoke to underhand: the negociation was resumed, the offers made at first by the latter were accepted, and the mortifying article which had prevented the conclusion of the treaty, retrenched. The siege was raised in consequence. Evagoras continued king of Salamin only, and engaged to pay an annual tribute.

It appears that this prince lived 12 or 13 years after the conclusion of the treaty; for his death is dated in the year

* A. M. 3619. Ant. J. C. 385.

of the world 3632. His old age was attended with a happiness and tranquillity never interrupted with sickness or disease, the usual effect of a sober and temperate life. Nicocles his eldest son succeeded him, and inherited his virtues as well as his throne. He celebrated his funeral with the utmost magnificence. The discourse, entitled Evagoras, composed by Isocrates, to inspire the young king with the desire of treading in the steps of his father, and from which I have extracted the subsequent elogium, served for his funeral oration. He also addressed another tract to Nicocles, which bears his name, wherein he gives him admirable precepts for governing well. I shall, perhaps, have occasion to speak farther of them in the ensuing volume.

ELOGY AND CHARACTER OF EVAGORAS.

† Though Evagoras was only king of a little state, Isocrates, who was well able to judge of virtue and merit, compares him with the most powerful monarchs, and proposes him as the perfect model of a good king, convinced, that not the extent of provinces, but extent of mind and greatness of soul, constitute great princes. He does in effect point out to us many qualities truly royal in him, and which ought to give us a very high idea of his merit.

Evagoras was not of the number of those princes, who believe, that to reign, it is sufficient to be of the blood-royal; and that the birth which gives a right to the crown gives also the merit and qualities necessary for wearing it with honour. He did not fancy that it could be supposed, as every other condition and station of life made a kind of apprenticeship necessary to its success, the art of reigning, the most difficult and important of all, should require no pains or preparation for its attainment. He came into the world with the most happy dispositions; a great fund of genius, an easy conception, a lively and instant penetration which nothing escaped, a solidity of judgment, that immediately resolved what it was necessary to act; qualities which might seem to dispense with all study and application; and yet, as if he had been born without talents, and found himself obliged to supply by study what he might want by nature, he neglected no means for the embellishment of his mind, and devoted a considerable part of his time in instructing himself *, in reflecting, meditating, and consulting the judgment and merit of others.

When he ascended the throne, his greatest care and application was to know mankind, in which the ability of a prince, and of those who are at the head of affairs principally consists. He had no doubt prepared himself for that science by the

† Isocrat. in Evag.

* Ἐν τῇ ζητεῖν, καὶ φροντίζειν, καὶ ξυλλέγεσθαι, τὸν πλεῖστον χρόνον διέτριβεν.

study of history, which gives a kind of anticipation of it, supplies the place of experience, and teaches us what the men are with whom we live, by what they have been in other ages. But we study men quite differently in themselves; by their manners, characters, conduct, and actions. The love of the commonwealth rendered him attentive to all persons who were capable of serving or hurting it. He applied himself to the discovery of their most secret inclinations and principles of action, and to the knowledge of their different talents and degrees of capacity, in order to assign each his proper post, to bestow authority according to merit, and to make the private and public good promote each other. He neither rewarded nor punished his subjects, says Isocrates, from the report of others, but solely upon his own knowledge and experience of them; and neither the virtues of the good, nor the vices of the bad, escaped his inquiry and penetration.

He had one quality very seldom found in those who possess the first rank in authority, especially when they believe themselves capable of governing alone: I mean a wonderful docility and attention to the sense of others, which arose from a diffidence in his own abilities. With his great qualities, he did not seem to have occasion for recourse to the counsel of others, and nevertheless made no resolution, and formed no enterprise, without having first consulted the wise persons he had placed about him in his court; instead of which, pride and presumption, the latent poisons of sovereign power, incline the greatest part of those who arrive at thrones, either to ask no counsel at all, or not to follow it when they do.

Intent upon discovering the excellent in every form of government and private condition of life, he proposed the uniting of all their high qualities and great advantages in himself; affable and popular as in a republican state; grave and serious as in the counsels of the aged and the senate; steady and decisive as monarchy after mature deliberation; a profound politician by the extent and rectitude of his views; an accomplished warrior, from intrepid valour in battle, directed by a wise moderation; a good father, a good relation, a good friend; and what crowns all his praise *, in every circumstance of his character, always great, and always himself.

He supported his dignity and rank, not with an air of pride and haughtiness, but by a serenity of aspect, and a mild and easy majesty, resulting from innate virtue, and the evidence of a good conscience. He won the hearts of his friends by his liberality, and conquered others by a greatness of soul, to which they could not refuse their esteem and admiration.

* Τυράννικος δὲ τῷ πᾶσι τούτοις διαφέρειν.

But what was most royal in him, and attracted the entire confidence of his subjects, neighbours, and even enemies, was his sincerity, faith, and regard to all his engagements; and his hatred, or rather detestation, for all disguises, falsehood, and fraud. A single word on his side had as much regard paid to it as the most sacred oath; and it was universally known, that nothing was capable of inducing him to violate it in the least circumstance whatsoever.

It was by all these excellent qualities that he effectually reformed the city of Salamin, and entirely changed the face of its affairs in a very short time. He found it gross, savage, and barbarous, without any taste either for learning, commerce, or arms. What cannot a prince do who loves his people, and is beloved by them; who believes himself great and powerful only to render them happy; and knows how to set a just value upon, and do honour to, their labours, industry, and merit of every kind? He had not been many years upon the throne, before arts, sciences, commerce, navigation, and military discipline were seen to flourish at Salamin; insomuch that that city did not give place to the most opulent of Greece.

Isocrates often repeats, that in the praises he gives Evagoras, of which I have only extracted a part, far from exaggerating any thing, he always falls short of truth. To what can we attribute a reign so wise, so just, so moderate, so constantly employed in rendering his subjects happy, and in promoting the public good? The condition of Evagoras, before he came to govern, seems to me to have contributed very much to it. The being born a prince, and the having never experienced any other condition but that of master and sovereign, are, in my opinion, great obstacles to the knowledge and practice of the duties of that high station. Evagoras, who came into the world under a tyrant, had long obeyed before he commanded. He had borne in a private and dependent life the yoke of an absolute and despotic power. He had seen himself exposed to envy and calumny, and had been in danger for his merit and virtue. Such a prince had only to be told, upon his ascending the throne, what was said to a great emperor *; "† You have not "always been what you now are. Adversity has prepared "you to make a good use of power. You have lived long "amongst us, and like us. You have been in danger under "bad princes. You have trembled for yourself, and known "by experience, how virtue and innocence have been treated." What he had personally suffered, what he had feared for him-

* Trajan.

† Quam utile est ad usum secundorum per adversa venisse! Vixisti nobiscum, periclitatus es, timuisti. Quam tunc erat innocentissima vita scis, et expertus es. Plin. in Panegyr.

self or others, what he had seen unjust and unreasonable in the conduct of his predecessors, had opened his eyes, and taught him all his duty. It sufficed to tell him, what the emperor Galba told Piso, when he adopted him his associate in the empire: "‡ Remember what you condemned or applauded in "princes, when you were a private man. You have only to "consult the judgment you then passed upon them, and to "act conformably to it for your instruction in the art of reign-"ing well."

TRIAL OF TIRIBASUS.

We have already said, that Tiribasus, having been accused by Orontes of forming a conspiracy against the king, had been sent to court in chains. Gaos, admiral of the fleet, who had married his daughter, apprehending that Artaxerxes would involve him in the affair with his father-in-law, and cause him to be put to death upon mere suspicion, conceived he had no other means for his security than an open revolt. He was very well beloved by the soldiers, and all the officers of the fleet were particularly at his devotion. Without loss of time he sent deputies to Achoris king of Egypt, and concluded a league with him against the king of Persia. On another side, he solicited the Lacedæmonians warmly to come into that league, with assurances of making them masters of all Greece, and of establishing universally their form of government, at which they had long seemed to aspire. They hearkened favourably to these proposals, and embraced with joy this occasion of taking arms against Artaxerxes; the rather, because the peace they had concluded with him, by which they had given up the Greeks of Asia, had covered them with shame, and filled them with remorse.

As soon as Artaxerxes had put an end to the war of Cyprus*, he thought of concluding also the affair of Tiribasus. He was so just as to appoint for that purpose three commissioners, who were great lords of Persia, of distinguished probity, and of the highest reputation in his court. The affair came to an examination, and an hearing on both sides. For so considerable a crime as that of having conspired against the king's person, no other proofs were produced than the letter of Orontes; that is to say, of a declared enemy, studious to supplant his rival. Orontes was in hopes, from his credit at court, that the affair would not have been discussed in the usual forms, and that upon

‡ Utilissimus quidem ac brevissimus bonarum malarumque rerum delectus, cogitare quid aut nolueris sub alio principe, aut volueris. Tacit.

* Diodorus refers the decision of this affair till after the war with the Cadusians, of which we shall soon speak: this seems very improbable.

the memorial sent by him, the accused would have been condemned without further examination. But that was not the custom with the Persians. By an anciently established regulation, to which amongst other privileges, they had a right by birth, no person was ever to be condemned, without being first heard and confronted with his accusers. This was granted to Tiribasus, who answered to all the articles of the letter. As to his connivance with Evagoras, the treaty itself concluded by Orontes was his apology; as it was absolutely the same that prince had proposed to him, except a condition which would have done honour to his master. As to his intelligence with the Lacedæmonians, the glorious treaty he had made them sign sufficiently explained, whether his own or the king's interests were his motives for it. He did not deny his credit in the army; but apprehended it had not been long a crime to be beloved by the officers and soldiers; and concluded his defence, by representing the long services he had rendered the king with inviolable fidelity; and especially his good fortune in having formerly saved his life, when he was hunting and in great danger of being devoured by two lions. The three commissioners were unanimous in declaring Tiribasus innocent. The king restored him to his former favour; and, justly enraged at the black design of Orontes, let the whole weight of his indignation fall upon him. A single example of this kind against informers convicted of falsehood, would for ever shut the door against calumny. How many innocents have been destroyed for want of observing this rule, which even the pagans considered as the basis of all justice, and the guardian of the public tranquillity!

SECTION VII.

THE EXPEDITION OF ARTAXERXES AGAINST THE CADUSIANS.—HISTORY OF DATAMES THE CARIAN.

When Artaxerxes had terminated the Cyprian war *, he entered upon another against the Cadusians who it is probable had revolted, and refused to pay the customary tribute; for authors say nothing as to the occasion of this war. Those people inhabited part of the mountains situated between the Euxine and Caspian seas in the north of Media. The soil is there so ungrateful, and so little proper for cultivation, that no corn is sowed upon it. The people subsist almost entirely upon apples, pears, and other fruits of that kind. Inured from their infancy to a hard and laborious life, they looked upon dangers and fatigues as nothing, and for that reason

* Plut. in Artax. p. 1023, 1024.

made excellent soldiers. The king marched against them in person at the head of an army of 800,000 foot, and 10,000 horse. Tiribasus was with him in this expedition.

Artaxerxes had not advanced far into the country, when his army suffered extremely by famine. The troops could find nothing to subsist upon, and it was impossible to bring provisions from other places, the ways being difficult and impracticable. The whole camp were reduced to eat their carriage beasts; which soon became so scarce that an ass's head was valued at 60 drachms †, and was very hard to be got at that price. The king's table itself began to fall short, and only a few horses remained, the rest having been entirely consumed.

In this melancholy conjuncture, Tiribasus contrived a stratagem which saved the king and army. The Cadusians had two kings, who were encamped separately with their troops. Tiribasus, who took care to be informed of all that passed, had been apprised, that there was some misunderstanding between them, and that their jealousy of each other prevented their acting in concert, as they ought to have done. After having communicated his design to Artaxerxes, he went himself to one of the kings, and dispatched his son to the other. They each of them informed the king to whom they applied, that the other had sent ambassadors to treat with Artaxerxes privately, and advised him to lose no time, but to make his peace directly, in order that the conditions of it might be the more advantageous; promising to assist them with their whole credit. The fraud succeeded. The * pagans thought it no crime to use it with enemies. Ambassadors set out from both princes with Tiribasus and his son in the company.

As this double negociation lasted some time, Artaxerxes began to suspect Tiribasus; and his enemies taking that opportunity, forgot nothing to his prejudice that might ruin him in the king's opinion. That prince already repented the confidence he had reposed in him, and thereby gave room for those who envied him to vent their calumnies and invectives. Upon what does the fortune of the most faithful subjects depend with a credulous and suspicious prince! Whilst this passed, arrived Tiribasus of his side, and his son on the other, each with ambassadors from the Cadusians. The treaty being concluded with both parties, and the peace made, Tiribasus became more powerful than ever in his master's favour, and returned with him.

The king's behaviour in this march was much admired. Neither the gold with which he was covered, his purple robes, nor the jewels that glittered all over him, and were worth 36,000,000 of livres ‡, prevented his having an equal share in

† 30 livres. * Dolus, an virtus, quis in hoste requirat? Virgil.
‡ 12,000 talents.

the whole fatigue with the meanest soldier. He was seen with his quiver at his back, and his shield on his arm, to dismount from his horse, and march foremost in those rugged and difficult countries. The soldiers observing his patience and fortitude, and animated by his example, became so light, that they seemed rather to fly than to walk. At length he arrived at one of his palaces, where the gardens were in admirable order, and there was a park of great extent and well planted, which was the more surprising, as the whole country round about it was entirely naked, and bore no kind of trees. As it was the depth of winter, and excessively cold, he gave the soldiers permission to cut down the wood in this park, without excepting the finest trees, either pines or cypresses. But the soldiers not being able to resolve to fell timber of such exceeding beauty and stateliness, the king took an axe, and began by cutting the finest and largest tree himself: after which the troops spared none, cut down all the wood they wanted, and kindled as many fires as were necessary to their passing the night without any inconvenience. When we reflect how much value great persons generally set upon their gardens and houses of pleasure, we must confess Artaxerxes's generosity in making this sacrifice, which argued a very laudable goodness of heart, and a sensibility for the distresses and sufferings of his soldiers. But he did not always support that character.

The king had lost in this enterprise a great number of his best troops, and almost all his horses: and as he imagined that he was despised upon that account, and the ill success of his expedition, he became very much out of humour with the grandees of his court, and put to death a great number of them in the emotions of his wrath, and more out of distrust, and the fear of their attempting something against him: for fear in a suspicious prince is a very destructive and bloody passion; whereas true courage is gentle, humane, and averse to all jealousy and suspicion.

* One of the principal officers that perished in this expedition against the Cadusians, was Camisares, by nation a Carian, and governor of Leuco-Syria, a province inclosed between Cilicia and Cappadocia. His son Datames succeeded him in that government, which was given him in consideration of the good services he had also rendered the king in the same expedition. He was the greatest captain of his time; and Cornelius Nepos, who has given us his life, does not prefer Amilcar and Hannibal to him amongst the barbarians. It appears from his history of it, that no one ever excelled him in boldness, valour, and ability in inventing schemes and stratagems, in activity in the execution of his designs, in presence of mind to resolve in the heat of action, and to find resources upon the

* Cor. Nep. in vit. Datamis.

most desperate occasions; in a word, in every thing that regards military knowledge. It seems that nothing was wanting to his having acquired a more illustrious name, than a noble theatre, and more exalted occasions; and perhaps an historian to have given a more extensive narration of his exploits. For Cornelius Nepos, according to his general plan, could not relate them but in a very succinct manner.

He began to distinguish himself particularly by the execution of a commission that was given him to reduce Thyus, a very powerful prince, and governor of Paphlagonia, who had revolted against the king. As he was his near relation, he thought it incumbent upon him at first to try the methods of lenity and reconciliation, which almost cost him his life, through the treachery of Thyus, by the ambuscades he laid for him. Having escaped so great a danger, he attacked him with open force, though he saw himself abandoned by Ariobarzanes, satrap of Lydia, Ionia, and all Phrygia, whom jealousy prevented from giving him aid. He took his enemy prisoner, with his wife and children; and knowing with what joy the king would receive the news, he endeavoured to make it the more sensible by the pleasure of a surprise. He set out with his illustrious prisoner, without giving the court any advice, and made great marches, to prevent its being known from rumour before his arrival. When he came to Susa, he equipped Thyus in a very singular manner. He was a man of a very tall stature, of an haggard and terrible aspect, a black complexion, with the hair of his head and beard very long. He dressed him in a magnificent habit, put a collar and bracelets of gold about his neck and arms, and added to this equipage all the ornaments of a king, as he was in effect. For himself, in the gross habit of a peasant, and clad like a hunter, he led Thyus upon the left in a leash, like a wild beast that had been taken in the toils. The novelty of the sight drew the whole city after it: but nobody was so much surprised and pleased as the king, when he saw them approach in that pleasant masquerade. The rebellion of a prince, very powerful in his country, had given Artaxerxes great and just alarm, and he did not expect to have seen him so soon in his hands. So sudden and successful an execution gave him an higher opinion than ever of the merit of Datames.

To express his sense of it, he gave him an equal share in the command of the army designed against Egypt, with Pharnabasus and Tithraustes, the two principal persons in the state, and even appointed him general in chief, when he recalled Pharnabasus.

When he was upon the point of setting out for that expedition, Artaxerxes ordered him to march directly against Aspis, who had made the country revolt which he commanded in the neighbourhood of Cappadocia. The commission was little im-

portant for an officer who had been appointed general, and besides very dangerous, because it was necessary to go in quest of the enemy into a very remote country. The king soon perceived his error, and countermanded him: but Datames had set out directly with an handful of men, and marched night and day; judging that diligence, without a great number of troops, was all that was necessary to surprise and vanquish the enemy. It happened according to his expectation, and the couriers dispatched by the king met Aspis in chains upon the road to Susa.

Nothing was talked of at the court but Datames. It was not known which to admire most, his ready obedience, his wise and enterprising bravery, or his extraordinary success. So glorious a reputation gave offence to the courtiers in power. Enemies in secret to each other, and divided by a contrariety of interests, and a competition in their pretensions, they united together against a superior merit, which reproached their defects, and was therefore a crime in their acceptation. They conspired to ruin him in the king's opinion, and succeeded but too well. As they besieged him perpetually, and he was not upon his guard against persons who appeared so well affected to his service, they inspired him with jealousy and suspicion to the prejudice of the most zealous and faithful of his officers.

An intimate friend of Datames, who held one of the highest posts at the court, apprised him of what passed, and of the conspiracy which had been formed against him, and had already sunk his credit considerably with the king. * He represented to him, that if the Egyptian expedition, with which he was charged, should take a bad turn, he would find himself exposed to great dangers: that it was the custom with kings to attribute good successes to themselves and their auspicious fortune only, and to impute the bad to the faults of their generals, for which they were responsible at the peril of their heads: that he ran the greater risk, as all that were about the king's person, and had any ascendant over him, were his declared enemies, and had sworn his destruction.

Upon this advice, Datames resolved to quit the king's service, though without doing any thing hitherto contrary to the fidelity he owed him. He left the command of the army to

* Docet eum magno fore in periculo, siquid, illo imperante, in Ægypto adversi accidisset. Namque eam esse consuetudinem regum, ut casus adversos hominibus tribuant, secundos fortunæ suæ; quo facile fieri, ut impellantur ad eorum perniciem, quorum ductu res male gestæ nuncientur. Illum hoc majore fore in discrimine, quod, quibus rex maxime obediat, eos habeat inimicissimos. Cor. Nep.

Mandrocles of Magnesia, departed with his own troops for Cappadocia, seized Paphlagonia which joined it, allied himself secretly with Ariorbarzanes, raised troops, took possession of fortresses, and put good garrisons in them. He received advice that the Pisidians were arming against him. He did not wait their coming on, but made his army march thither under the command of his youngest son, who had the misfortune to be killed in a battle. However lively his affliction might be upon that occasion, he concealed his death, lest the bad news should discourage his troops. When he approached near the enemy, his first care was to take possession of an advantageous post. * Mithrobarzanes, his father-in-law, who commanded the horse, believing his son entirely ruined, determined to go over to the enemy. Datames, without concern or emotion, caused a rumour to be spread throughout the army, that it was only a feint concerted between him and his father-in-law, and followed him close, as if he designed to put his troops into a disposition for charging the enemy in two different attacks. The stratagem had all the success he expected from it. When they joined battle, Mithrobarzanes was treated as an enemy on both sides, and cut to pieces with his troops. The army of the Pisidians was put to flight, and left Datames master of the field, and of all the rich booty found in the camp of the conquered.

Datames had not till then declared openly against the king, the actions we have related being only against governors, with whom he might have particular differences, which we have observed before was common enough. His own eldest son, called Scismas, made himself his accuser, and discovered his whole designs to the king. Artaxerxes was highly apprehensive of the consequence. He knew all the merit of this new enemy, and that he did not engage in any enterprise without having maturely considered all its consequences, and taken the necessary measures to secure its success; and that hitherto the execution had always answered the wisdom of his projects. He sent an army against him into Cappadocia of almost 200,000 men, of which 20,000 were horse, all commanded by Autophradates. The troops of Datames did not amount to the twentieth part of the king's; so that he had no resource but in himself, the valour of his soldiers, and the happy situation of the post he had chosen. For in that consisted his chief excellence; never captain having better known how to take his advantages, and choose his ground, when he was to draw up an army in battle.

His post, as I have observed, was infinitely superior to that of the enemy. He had pitched upon a situation where they could not surround him; where, upon the least movement they

* Diod. l. xv. p. 399.

made, he could come to blows with them with very considerable advantage; and where, had they resolved to fight, their odds in number would have been absolutely useless to them. Autophradates well knew, that according to all the rules of war, he ought not to hazard a battle in such a conjuncture: but he observed at the same time, that it was much to his dishonour, with so numerous an army, to make choice of a retreat, or to continue any longer in inaction before an handful of enemies. He therefore gave the signal. The first attack was rude, but the troops of Autophradates soon gave way, and were entirely routed. The victor pursued them for some time with great slaughter. There were only 1000 men killed on the side of Datames.

Several battles, or rather skirmishes, were fought afterwards, in which the latter was always victorious; because, perfectly knowing the country, and succeeding especially in the stratagems of war, he always posted himself advantageously, and engaged the enemy in difficult ground, from whence they could not extricate themselves without loss. Autophradates seeing all his endeavours ineffectual, and his supplies entirely exhausted, and despairing of ever being able to subject by force so artful and valiant an enemy, entreated an accommodation, and proposed to him the being restored to the king's favour upon honourable conditions. Datames was not ignorant that there was little security for him in such a choice, because princes are seldom reconciled in earnest with a subject who has failed in his obedience, and to whom they see themselves in some sort obliged to submit. However, as only despair had hurried him into the revolt, and he had always retained at heart the sentiments of zeal and affection for his prince, he accepted the offers with joy, which would put an end to the violent condition his misfortune had engaged him in, and afford him the means of returning to his duty, and of employing his talents for the service of the prince to whom they were due. He promised to send deputies to the king; upon which ensued a cessation of arms, and Autophradates retired into Phrygia, which was his government.

Datames was not deceived. Artaxerxes, furiously enraged against him, had changed the esteem and affection he formerly professed for him, into an implacable hatred. Finding himself incapable of conquering him by the force of arms, he was not ashamed to employ artifice and treachery: means unworthy every man of honour, and how much more so of a prince! He hired several murderers to assassinate him; but Datames was so happy as to escape their ambuscades. At length Mithridates, the son of Ariobarzanes, to whom the king had made magnificent promises, if he could deliver him from so formidable an enemy, having insinuated himself into his friend-

ship, and having long treated him with all the marks of the most entire fidelity to acquire his confidence, took the advantage of a favourable opportunity when he was alone, and stabbed him with his sword, before he was in a condition to defend himself.

Thus * fell this great captain in the snares of a pretended friendship, who had always thought it his honour to observe the most inviolable fidelity in regard to those with whom he had any engagements. Happy, had he always piqued himself also upon being as faithful a subject as he was a true friend; and if he had not in the latter part of his life sullied the lustre of his heroic qualities, by the ill use he made of them; which neither the fear of disgrace, the injustice of those who envied him, the ingratitude of his master for the services he had rendered him, nor any other pretext, could sufficiently authorise.

I am surprised that, comparable as he was to the greatest persons of antiquity, he has remained in a manner buried in silence and oblivion. His great actions and exploits are however worthy of being preserved in history. For it is in such small bodies of troops as those of Datames that the whole soul is exerted, in which the highest prudence is shown, in which chance has no share, and the abilities of a general appear in their full light.

CHAP. IV.

HISTORY OF SOCRATES ABRIDGED.

AS the death of Socrates is one of the most considerable events of antiquity, I thought it incumbent on me to treat that subject with all the extent it deserves. In this view I shall premise some things which are necessary to the reader's having a just idea of this prince of the philosophers.

Two authors will supply me principally with what I have to say upon this subject, Plato and Xenophon, both disciples of Socrates. It is to them posterity is indebted for many of his discourses († that philosopher having left nothing in writing), and for an ample account of all the circumstances of his condemnation and death. Plato was an eye-witness of the whole, and relates, in his Apology, the manner of Socrates's accusation and defence; in his Criton, his refusal to make his escape

* Ita vir, qui multos consilio, neminem perfidia ceperat, simulata captus est amicitia. Cor. Nep.

† Socrates, cujus ingenium variosque sermones immortalitati scriptis suis Plato tradidit, literam nullam reliquit. Cic. de orat. l. iii. n. 57.

out of prison; in his Phædon, his admirable discourse upon the immortality of the soul, which was immediately followed by his death. Xenophon was absent at that time, and upon his return after the expedition of young Cyrus against his brother Artaxerxes: so that he wrote his apology of Socrates only upon the report of others; but his actions and discourses, in his four books of memorable things, he repeats from his own knowledge. Diogenes Laertius has given us the life of Socrates, but in a very dry and abridged manner.

SECTION I.

BIRTH AND EDUCATION OF SOCRATES.

SOCRATES was born at Athens in the fourth year of the 77th Olympiad †. His father Sophroniscus was a sculptor, and his mother Phanarete a midwife. Hence we may observe, that meanness of birth is no obstacle to true merit, in which alone solid glory and real nobility consist. It appears from the comparisons Socrates often used in his discourses, that he was neither ashamed of his father's or mother's profession. ‡ He was surprised that a sculptor should employ his whole attention to mould an insensible stone into the likeness of a man, and that a man should take so little pains not to resemble an insensible stone. § He would often say, that he exercised the function of a midwife with regard to the mind, in making it bring forth all its thoughts, which was indeed the peculiar talent of Socrates. He treated subjects in so simple, natural, and pure an order, that he made those with whom he disputed say what he would, and find an answer themselves to all the questions he proposed to them. He at first learned his father's trade, in which he made himself very expert. * In the time of Pausanias, there was a Mercury and the Graces to be seen at Athens of his workmanship; and it is to be presumed, these statues would not have found place amongst those of the greatest masters in the art, if they had not been thought worthy of it.

‖ Criton is reported to have taken him out of his father's shop, from the admiration of his fine genius, and the opinion that it was inconsistent for a young man, capable of the greatest things, to continue perpetually employed upon stone with a chisel in his hand. He was the disciple of Archelaus, who conceived a great affection for him. Archelaus had been pupil to Anaxagoras, a very celebrated philosopher. His first study was physics, the works of nature, and the movement of the heavens, stars, and planets; according to the custom of those

† A. M. 3583. Ant. J. C. 471. Diog. Laert. in Socrat. p. 100.
‡ Ibid. p. 110. § Plat. in Theatet. p. 149, &c.
* Paus. l. ix. p. 596. ‖ Diog. p. 101.

times, wherein only that part of philosophy was known, and Xenophon ‡ assures us of his being very learned in it. But § after having found by his own experience, how difficult, abstruse, intricate, and at the same time how little useful that kind of learning was to the generality of mankind, he was the first, according to Cicero, who conceived the thought of bringing down philosophy from heaven, to place it in cities, and introduce it into private houses; humanizing it, to use that expression, and rendering it more familiar, more useful in common life, more within the reach of man's capacity, and applying it solely to what might make them more rational, just, and virtuous. || He found there was a kind of folly in devoting the whole vivacity of his mind, and employing all his time, in inquiries merely curious, involved in impenetrable darkness, and absolutely incapable of contributing to human happiness; whilst he neglected to inform himself in the ordinary duties of life, and in learning what is conformable, or opposite, to piety, justice, and probity; in what fortitude, temperance, and wisdom consist; and what is the end of all government, what the rules of it, and what qualities are necessary for commanding and ruling well. We shall see in the sequel the use he made of this study.

It was so far from preventing him to discharge the duties of a good citizen, that it was the means of making him the more observant of them. He bore arms, as did all the people of Athens; but with more pure and elevated motives. He made many campaigns, was present in many actions, and always distinguished himself by his valour and fortitude. He was seen, towards the end of his life, giving in the senate, of which he was a member, the most shining proofs of his zeal for justice, without being intimidated by the greatest present dangers.

He had accustomed himself early to a sober, severe, laborious life; without which it seldom happens that men are capable of discharging the greatest part of the duties of good citizens. It is difficult to carry the contempt of riches and the love of poverty farther than he did. * He looked upon it as a

‡ Lib. iv. Mem. p. 710.

§ Socrates primus philosophiam devocavit e cœlo, et in urbibus collocavit, et in domos etiam introduxit, et coeget de vita et moribus, rebusque bonis et malis quærere. Cic. Tus. quæst. l. v. n. 10.

Socrates mihi videtur, id quod constat inter omnes, primus a rebus occultis, et ab ipsa natura involutis, in quibus omnes ante eum philosophi occupati fuerunt, avocavisse philosophiam, et ad vitam communem adduxisse; ut de virtutibus et vitiis, omninoque de bonis rebus et malis quæreret; cœlestia autem vel procul esse a nostra cognitione censeret, vel si maxime cognita essent, nihil tamen ad bene vivendum conferre. Cic. acad. quæst. l. i. n. 15.

|| Xenoph. Memorab. l. i. p. 710. * Ibid. p. 791.

divine perfection to be in want of nothing; and believed the less we are contented with, the nearer we approach to the divinity. † Seeing the pomp and show displayed by luxury in certain ceremonies, and the infinite quantity of gold and silver employed in them: "How many things," said he, congratulating himself on his condition, "do I not want!" *Quantis non egeo!*

‡ His father left him 80 minæ, that is to say, 4000 livres, which he lent to one of his friends who had occasion for that sum. But the affairs of that friend having taken an ill turn, he lost the whole, and suffered that misfortune with such indifference and tranquillity, that he did not so much as complain of it. § We find in Xenophon's Œconomics that his whole estate amounted to no more than five minæ, or 250 livres. The richest persons of Athens were his friends, who could never prevail upon him to accept any share of their wealth. When he was in want of any thing, he was not ashamed to declare it: "If I had money," said he one day in an assembly of his friends, "I should buy me a cloak *." He did not address himself to any body in particular, but contented himself with that general information. His disciples contended for the honour of making him this small present; which was being too slow, says Seneca; their own observation ought to have prevented both the want and the demand.

He generously refused the offers and presents of Archelaus king of Macedonia, who was desirous of having him at his court; adding, "that he could not go to a man who could "give him more than it was in his power to return." Another philosopher does not approve this answer. "Was it mak- "ing a prince a small return," says Seneca, "to undeceive him "in his false ideas of grandeur and magnificence; to inspire "him with a contempt for riches; to show him the right use "of them; to instruct him in the great art of reigning; in a "word, to teach him how to live and how to die? But," continues Seneca, "the true reason which prevented his going to "the court of that prince was, that he did not think it consis- "tent for him to seek a voluntary servitude, whose liberty a "free city could not suffer him to enjoy." *Noluit ire ad voluntariam servitutem is cujus libertatem civitas libera ferre non potuit*‖.

† Socrates in pompa, cum magna vis auri argentique ferretur: Quam multa non desidero! inquit. Cic. Tusc. Quæst. l. 5.

‡ Liban. in Apolog. Socrat. p. 640. § Xenoph. Œcon. p. 822.

* Socrates, amicis audientibus: Emissem, inquit, pallium, si nummos haberem. Neminem poposcit, omnes admonuit. A quo acciperet, ambitus fuit—Post hoc quisquis properaverit, sero dat; jam Socrati defuit. Senec. de benef. l. vii. c. 24.

‖ Senec. de benef. l. v. c. 6.

‡ The peculiar austerity of his life did not render him gloomy and morose, as was common enough with the philosophers of those times. § In company and conversation he was always gay and facetious, and the sole joy and spirit of the entertainment. Though he was very poor, he piqued himself upon the neatness of his person and house, and could not suffer the ridiculous affectation of Antisthenes, who always wore dirty and ragged clothes. He told him once, that through the holes in his cloak, and the rest of his tatters, abundance of vanity might be discerned.

One of the most distinguishing qualities of Socrates was a tranquillity of soul, that no accident, no loss, no injury, no ill treatment, could ever alter. Some have believed, that he was by nature hasty and passionate, and that the moderation to which he had attained, was the effect of his reflections and endeavours to subdue and correct himself; which would still add to his merit. * Seneca tells us, that he had desired his friends to apprize him whenever they saw him ready to fall into a passion, and that he had given them that privilege over him which he took himself with them. † Indeed the best time to call in aid against rage and anger, that have so violent and sudden a power over us, is when we are yet ourselves, and in cool blood. At the first signal, the least animadversion, he either softened his tone, or was silent. Finding himself in great emotion against a slave; "I would beat you," says he, "if I were not angry:" ¶ *Cæderem te, nisi irascerer.* Having received a box on the ear, he contented himself with only saying with a smile, ** 'Tis a misfortune not to know when to put on a helmet.

Without going out of his own house, he found enough to exercise his patience in all its extent. Xantippe his wife put it to the severest proofs by her capricious, passionate, violent disposition. It seems, before he took her for his companion, that he was not ignorant of her character; and he says himself in Xenophon ‖, that he had expressly chosen her, from the conviction, that if he should be capable of bearing her insults, there would be nobody, though ever so difficult to endure, with whom he could not live. Never was a woman of so violent and fantastical a spirit, and so bad a temper. There was no kind of abuse or injurious treatment which he had not to experience from her. She would sometimes be transported with such an excess of rage, as to tear off his cloak in the open

‡ Xenoph. in conviv. § Ælian. l. iv. c. 11. et l. ix. c. 35.

* Senec. de Ira. l. iii. c. 15.

† Contra potens malum et apud nos gratiosum, dum conspicimus, et nostri sumus, advocemus.

¶ Senec. de Ira. l. i. c. 15. ‖ Xenoph. in conviv. p. 676

** Ibid. l. iii. c. 11.

street; and even ** one day after having vented all the reproaches her fury could suggest, she emptied a pot upon his head; at which he only laughed, and said, "That so much "thunder must needs produce a shower."

†† Some ancient authors write, that Socrates married a second wife, named Myrto, who was the grand-daughter of Aristides the Just, and that he suffered exceedingly from them both, who were continually quarrelling with each other, and never agreed, but in loading him with reproaches, and doing him all the offence they could invent. They pretend, that during the Peloponnesian war, after the pestilence had swept off great part of the Athenians, a decree was made, whereby, to retrieve the sooner the ruins of the republic, each citizen was permitted to have two wives at the same time, and that Socrates took the benefit of this new law. Those authors found this circumstance solely upon a passage in a treatise on nobility, ascribed to Aristotle. But besides that, according to Plutarch himself, Panetius, a very grave author, has fully refuted this opinion; neither Plato nor Xenophon, who were well acquainted with all that related to their master, say any thing of this second marriage of Socrates; and on another side, Thucydides, Xenophon, and Diodorus Siculus, who have treated at large all the particulars of the Peloponnesian war, are alike silent in regard to the pretended decree of Athens which permitted bigamy. We may see in the first volume of the Memoirs of the Academy of Belles Lettres, a dissertation of Monsieur Hardion's upon this subject, wherein he demonstrates, that the second marriage of Socrates, and the decree upon bigamy, are suppositious facts.

SECTION II.

OF THE DÆMON, OR FAMILIAR SPIRIT OF SOCRATES.

OUR knowledge of Socrates would be defective, if we knew nothing of the genius, which, he said, had assisted him with its council and protection in the greatest part of his actions. It is not agreed among authors what this genius was, commonly called "The Dæmon of Socrates," from the Greek word Δαιμόνιον, that signifies something of a divine nature, conceived as a secret voice, a sign, or such an inspiration as diviners are supposed to have had. This genius diverted him from the execution of his designs when they have been prejudicial to him, without ever inducing him to act any thing: * *Esse divinum quoddam, quod Socrates dæmonium appellat, cui semper ipse*

** Diog. in Socrat. p. 112.

†† Plut. in Aristid. p. 335. Athen. l. xiii. p. 555. Diog. Laert. in Socrat. p. 112.

* Cic. de Divin. l. i. n. 122.

paruerit, nunquam impellenti, sæpe reuocanti. Plutarch, in his treatise intitled, "Of the Genius of Socrates," repeats the different sentiments of the ancients upon the existence and nature of this genius. † I shall confine myself to that of them which seems the most natural and reasonable, though he does not lay much stress upon it.

We know that the divinity has a clear and unerring knowledge of futurity; that man cannot penetrate into its darkness but by uncertain and confused conjectures; that those who succeed best in that research, are such as, by a more exact and studied comparison of the different causes capable of influencing future events, distinguish, with greater force and perspicuity, what will be the result and issue of the conflict of those different causes in conducing to the success or miscarriage of an effect or enterprise. This foresight and discernment has something of divine in it, exalts us above the rest of mankind, approaches us to the Divinity, and makes us participate in some measure in his councils and designs, by giving us an insight and prescience, to a certain degree, of what he has ordained concerning the future. Socrates had a just and piercing judgment, joined with the most exquisite prudence. He might call this judgment and prudence, Δαιμόνιον, "something "divine," using indeed a kind of equivocality in the expression, without attributing to himself, however, the merit of his wisdom in conjecturing upon the future. The Abbé Fraguier comes very near the same opinion in the dissertation he has left us upon this subject in the Memoirs of the Academy of Belles Lettres*.

§ The effect, or rather function of this genius, was to stop and prevent his acting, without ever inducing him to act. He received also the same impulse, when his friends were going to engage in any bad affair, and communicated it to them; and several instances are related, wherein they found themselves very unfortunate from not having believed him. Now what other signification can be given to this, than that it implies, under mysterious terms, a mind which, by its own lights, and the knowledge of mankind, has attained a sort of insight into futurity? And if Socrates had not intended to lessen in his own person the merit of an unerring judgment, by attributing it to a kind of instinct; if at bottom he had desired any thing to be understood besides the general aid of the divine wisdom, which speaks in every man by the voice of reason; would he have escaped, says Xenophon ‡, the censure of arrogance and falsehood?

† Page 580.
§ Plat. in Theag. p. 128.
* Tom. iv. p. 368.
‡ Memorab. l. i. p. 708.

§ God has always prevented me from speaking to you, says he to Alcibiades, whilst the weakness of your age would have rendered my discourses ineffectual to you. But I conceive I may now enter into dispute with you, as an ambitious young man, for whom the laws open a way to the dignities of the republic. Is it not visible here, that prudence prevented Socrates from treating Alcibiades seriously, at a time when grave and severe conversation would have given him a disgust, of which perhaps he might never have got the better? * And when, in his dialogue upon the commonwealth, Socrates ascribes his avoiding public business to inspiration from above, does he mean any thing more than what he says in his Apology, that a just and good man, who intermeddles with the government in a corrupt state, is not long without perishing? If, † when he appears before the judges who were to condemn him, that divine voice is not heard to prevent him, as it was upon dangerous occasions, the reason is, that he did not deem it a misfortune for him to die, especially at his age, and in his circumstances. Every body knows what his prognostication had been long before, upon the unfortunate expedition of Sicily. He attributed it to his dæmon, and declared it to be the inspiration of that spirit. A wise man, who sees an affair ill-concerted, and conducted with passion, may easily prophesy upon the event of it, without the aid of a dæmon's inspiration.

It must be allowed, however, that the opinion which gives men genii and angels to direct and guard them, was not unknown even to the pagans. ‡ Plutarch cites the verses of Menander, in which that poet expressly says, "That every man "at his birth has a good genius given him, which attends him "during the whole course of his life as a guide and director."

Ἅπαντι δαίμων ἀνδρὶ συμπαραστατεῖ
Εὐθὺς γενομένῳ, μυσταγωγὸς τοῦ βίου
Ἀγαθός.

It may be believed with probability enough, that the dæmon of Socrates, which has been so differently spoken of, and thereby made it a question whether it was a good or bad angel, was no more than the force and rectitude of his judgment, which, acting according to the rules of prudence, and with the aid of a long experience, supported by wise reflections, made him foresee the events of those things upon which he was either consulted or deliberated himself.

I conceive at the same time, that he was not sorry the people should believe him inspired, or that he knew futurity by

§ Plat. in Alcib. p. 150.
* Plat. de Rep. l. vi. p. 496. Apolog. Soc. p. 31, 32.
† Apolog. Soc. p. 40. ‡ De anim. tranquil. p. 474.

any effect of the divinity whatsoever. That opinion might exalt him very much in the sense of the Athenians, and give him an authority, of which the greatest persons of the pagan world were very fond*, and which they endeavoured to acquire by secret communications, and pretended conferences with some divinity: but it drew the jealousy of many of the citizens upon him.

SECTION III.

SOCRATES DECLARED THE WISEST OF MANKIND BY THE ORACLE.

THIS declaration of the oracle†, so advantageous in appearance for Socrates, did not a little contribute to the inflaming envy, and stirring up of enemies against him, as he tells us himself in his Apology, wherein he recounts the occasion, and true sense of that oracle.

Chærephon, a zealous disciple of Socrates, happening to be at Delphos, demanded of the oracle, whether there was a wiser man than Socrates in the world; the priestess replied there was none. This answer puzzled Socrates extremely, who could scarce comprehend the sense of it: for on the one side, he well knew, says he of himself, that there was neither much nor little wisdom in him; and, on the other, he could not suspect the oracle of falsehood, the divinity being incapable of telling a lie. He therefore considered it attentively, and took great pains to penetrate the sense of it. At first he applied himself to a powerful citizen, a statesman, and a great politician, who passed for one of the wisest men of the city, and who was himself as much convinced of his own merit as any body. He found by his conversation that he knew nothing, and insinuated as much to himself in terms sufficiently intelligible; which made him extremely odious to that citizen, and all who were present. He did the same by several others of the same profession; and all the fruit of his inquiry was, to draw upon himself a greater number of enemies. From the statesmen he addressed himself to the poets, whom he found still fuller of self-esteem, but really more void of knowledge and wisdom. He pursued his inquiries to the artisans, and could not meet with one, who, because he succeeded in his own art, did not believe himself very capable, and fully informed in all that was great

* Lycurgus and Solon had recourse to the authority of oracles to advance their credit. Zeleucus pretended that his laws had been dictated to him by Minerva. Numa Pompilius boasted his conferences with the goddess Egeria. The first Scipio Africanus made the people believe that the gods gave him secret counsels. Even Sertorius's hind had something divine in it.

† Plut. in Apolog. p. 21, 22.

besides; which presumption was the almost universal failing of the Athenians. As they had naturally abundance of wit, they pretended to be knowing in every thing, and believed themselves capable of pronouncing upon all things. His inquiries amongst strangers were not more successful.

Socrates afterwards entering into, and comparing himself with all those he had questioned*, discovered, that the difference between him and them was, that they all believed they knew what they did not know, and that, for his part, he sincerely professed his ignorance. From thence he concluded, that only God is truly wise, and that the true meaning of his oracle was to signify, that all human wisdom was no great matter, or, to speak more properly, was nothing at all; and as to the oracle's naming me, it no doubt did so, says he, by way of setting me up for an example, as if it intended to declare to all men, The wisest among you is he, who knows, like Socrates, that there is no real wisdom in him.

SECTION IV.

SOCRATES DEVOTES HIMSELF ENTIRELY TO THE INSTRUCTION OF THE YOUTH OF ATHENS.

AFTER having related some particularities in the life of Socrates, it is time to proceed to that in which his character principally and peculiarly consisted; I mean the pains he took to instruct mankind, and particularly in forming the youth of Athens.

†He seemed, says Libanius, the common father of the republic, so attentive was he to the happiness and advantage of his whole country. But as it is very difficult to correct the aged, and to make people change principles who revere the errors in which they have grown grey, he devoted his labours principally to the instruction of youth, in order to sow the seeds of virtue in a soil more fit to produce the fruits of it.

‡He had no open school like the rest of the philosophers, nor set times for his lessons. He had no benches prepared, nor ever mounted a professor's chair. He was the philosopher of all times and seasons. He taught in all places, and upon all occasions; in walking, conversation, at meals, in the army, and in the midst of the camp, in the public assemblies of the

* Socrates in omnibus fere sermonibus sic disputat, ut nihil affirmet ipse, refellat alios: nihil se scire dicat, nisi id ipsum, eoque præstare cæteris, quod illi, quæ nesciant, scire se putent; ipse se nihil scire id unum sciat, ob eamque rem se arbitrari ab Apolline omnium sapientissimum esse dictum, quod hæc esset una omnis sapientia, non arbitrari se scire quod nesciat. Cic. acad. quæst. l. i. n. 15, 16.

† In Apol. Socrat. p. 641.

‡ Plut. an seni sit. ger. resp. p. 796.

senate or people, in prison itself; and when he drank the poison, he philosophised, says Plutarch, and instructed mankind. And from thence the same judicious author takes occasion to establish a great principle in point of government, which Seneca * before him had placed in all its light. To be a public man, says he, it is not necessary to be actually in office, to wear the robe of judge or magistrate, and to sit in the highest tribunals for the administration of justice. Many do this, who, though honoured with the fine names of orators, prætors, and senators, if they want the merit of those characters, ought to be regarded as private persons, and often confounded with the lowest and vilest of the populace. But whoever knows to give wise counsels to those who consult him, to animate the citizens to virtue, and to inspire them with sentiments of probity, equity, generosity, and love of their country; this is, says Plutarch, the true magistrate and ruler, in whatsoever condition or place he be.

Such was Socrates. The services he did the state, by the instructions he gave their youth and the disciples he formed, are inexpressibly great. Never had master a greater number, or so illustrious. Plato, though alone, were worth a multitude. † Upon the point of death he blessed and thanked God for three things; that he had endued him with a rational soul, that he was born a Greek, and not a barbarian, and that he had placed his birth in the lifetime of Socrates. ‡ Xenophon had the same advantage. It is said, that one day Socrates met him in the street, and stopping him with his staff, asked him whether he knew where provisions were sold? It was not difficult to answer this question. But Socrates having demanded in what place men learned virtue, and seeing this second question put him to a stand: "If you desire to know it," continued the philosopher, "follow me, and you shall be informed." Which he did immediately, and was afterwards the first who collected and published his master's discourses.

* Habet ubi se etiam in privato late explicet magnus animus.—Ita delituerit (vir ille) ut ubicunque otium suum absconderit, prodesse velit et singulis et universis, ingenio, voce, consilio. Nec enim, is solus reip. prodest, qui candidatos extrahit, et tuetur reos, et de pace belloque censet, sed qui juventutem exhortatur, qui in tanta bonorum præceptorum inopia virtute instruit animos, qui ad pecuniam luxuriamque cursu ruentes prensat ac retrahit, et si nihil aliud certe moratur, in privato publicum negotium agit. An ille plus præstat, qui inter peregrinos et cives, aut urbanos prætor adeuntibus adsessoris verba pronunciat; quam qui docet, quid sit justitia, quid patientia, quid fortitudo, quid mortis contemptus, quid deorum intellectus, quum gratuitum bonum sit conscientia? Senec. de tranquil. anim. c. iii.

† Plut. in Mario. p. 433. ‡ Diog. in Xenoph. p. 120.

* Aristippus, upon a conversation with Ischomachus, in which he had introduced some strokes of Socrates's doctrine, conceived so ardent a passion to become his disciple, that he grew lean and wan in effect of it, till he could go to the fountain-head, and imbibe his fill of a philosophy that taught the knowledge and cure of evil.

What is reported of Euclid the Megarian, explains still better how high the passion of Socrates's disciples ran, to receive the benefit of his instructions. † There was at that time an open war between Athens and Megara, which was carried on with so much animosity, that the Athenians obliged their generals to take an oath to lay waste the territory of Megara twice a-year, and prohibited the Megarians to set foot in Attica, upon pain of death. This decree could not extinguish nor suspend the zeal of Euclid. ‡ He left his city in the evening in the disguise of a woman, with a veil upon his head, and came to the house of Socrates in the night, where he continued till the approach of day, when he returned in the same manner he came.

The ardour of the young Athenians to follow him was incredible. They left father and mother, and renounced all parties of pleasure, to attach themselves to him, and to hear his discourses. We may judge of this in the example of Alcibiades, the most ardent and fiery of all the Athenians. The philosopher, however, never spared him, and was always ready to calm the sallies of his passions, and to rebuke his pride, which was his great disease. I have before related some instances of this temper of his. § One day when Alcibiades was boasting of his wealth, and the great estates in his possession, which generally blow up the pride of young people of quality, he carried him to a geographical map, and asked him to find Attica. It was so small it could scarce be discerned upon that draught; he found it, however, though with some difficulty: but upon being desired to point out his own estate there: "It is too "small," says he, "to be distinguished in so little a space." "See then," replied Socrates, "how much you are affected "about an imperceptible point of land." This reasoning might have been urged much further still. For what was Attica compared to all Greece, Greece to Europe, Europe to the whole world, and the world itself to the vast extent of the infinite orbs which surround it? What an insect, what a nothing, is the most powerful prince of the earth in the midst of this abyss of bodies and immense spaces, and how little of it does he occupy!

* Plut. de curios. p. 516.
† Plut. in Pericl. p. 108.
‡ Aul. Gel. Noct. Art. l. vi. c. 10.
§ Ælian. l. iii. c. 28.

The young people of Athens, dazzled with the glory of Themistocles, Cimon, and Pericles, and full of a wild ambition, after having received for some time the lessons of the sophists, who promised to make them very great politicians, conceived themselves capable of every thing, and aspired at the highest employments. * One of these, named Glauco, had taken it so strongly into his head to enter upon the administration of the public affairs, though not 20 years old, that none of his family or friends were able to divert him from a design so little consistent with his age and capacity. Socrates, who had an affection for him upon account of Plato his brother, was the only person that could prevail upon him to change his resolution.

Meeting him one day, he accosted him so happily with discourse, that he engaged him to give him the hearing. "You "are desirous then to govern the republic," said he to him. "True," replied Glauco. "You cannot have a more noble "design," answered Socrates: "for if you succeed, you will "have it in your power to serve your friends effectually, to "aggrandise your family, and to extend the confines of your "country. You will make yourself known not only to "Athens, but throughout all Greece, and perhaps your re- "nown, like that of Themistocles, may spread abroad amongst "the barbarous nations. In short, wherever you are, you will "attract the respect and admiration of the whole world."

So smooth and insinuating a prelude was extremely pleasing to the young man, who was taken by his blind side. He staid willingly, gave no occasion to press him on that account, and the conversation continued. "Since you desire to be "esteemed and honoured, no doubt your view is to be useful "to the public?" "Certainly." "Tell me then, I beg you, "in the name of the gods, what is the first service you propose "to render to the state?" As Glauco seemed at a loss, and meditated upon what he should answer: "I presume," continues Socrates, "it is to enrich it, that is to say, to augment its re- "venues." "My very thought." "You are well versed "then undoubtedly in the revenues of the state, and know "perfectly to what they may amount: You have not failed to "make them your particular study, in order that if a fund "should happen to fail by an unforeseen accident, you might "be able to supply the deficiency by another." "I protest," replied Glauco, "that never entered into my thoughts." "At least you will tell me to what the expences of the re- "public amount; for you must know the importance of re- "trenching such as are superfluous." "I own I am as little "informed in this point as the other." "You must therefore "refer your design of enriching the state till another time;

* Xenoph. Memorab. l. iii. p. 772—774.

"for it is impossible you should do it, whilst you are unac-
"quainted with its revenues and expences."

"But," said Glauco, "there is still another means which "you have not mentioned. A state may be enriched by the "ruin of its enemies." "You are in the right," replied Socrates. "But that depends upon its being the strongest; "otherwise it incurs the danger of losing what it has. For "which reason, he who talks of engaging in a war, ought to "know the forces on both sides; that if he finds his own par-"ty strongest, he may boldly advise the war, and, if weakest, "dissuade the people from undertaking it. Now do you "know the strength of our republic, and that of our enemies, "by sea and land? Have you a state of them in writing? Be "so kind to let me see it." "I have it not at present," said Glauco. "I see then," said Socrates, "that we shall not "presently enter into a war, if you are charged with the go-"vernment; for you have abundance of inquiries to make, and "much pains to go through, before you will resolve upon it."

He ran over in this manner several other articles no less important, with which Glauco appeared equally unacquainted; till he brought him to confess, how ridiculous those people were, who have the rashness to intrude into government without any other preparation for the service of the public, than that of an high esteem for themselves, and an immoderate ambition of rising to the first places and dignities. "Have a care, "dear Glauco," said he to him, "lest a too warm desire of "honours should deceive you into pursuits, that may cover "you with shame, by setting your incapacity and slender abi-"lities in full light."

Glauco improved from the wise admonitions of Socrates, and took time to inform himself in private, before he ventured to appear in public. This is a lesson for all ages, and may be very useful to persons in all stations and conditions of life.

* Socrates did not urge his friends to enter early upon public employments; but first to take pains for the attainment of the knowledge necessary to their success in them. "† A man "must be very simple," said he, "to believe that the me-"chanic arts are to be acquired without the help of proper "masters, and that the knowledge requisite in governing "states, which is the highest degree of human prudence, de-"mands no previous labour and application." His great care in regard to those who aspired at public employments, was to form their manners upon the solid principles of probity and justice; and especially to inspire them with a sincere love of their country, with the most ardent passion for the public good, and an high idea of the power and goodness of the gods.

* Xenoph. Memorab. l. iv. p. 800. † Ibid. p. 798.

Because, without these qualities, all other abilities serve only to render men more wicked, and more capable of doing evil. Xenophon has transmitted to us a conversation of Socrates with Euthydemus, upon providence, which is one of the finest passages to be found in the writings of the ancients.

"Did you never reflect within yourself," says Socrates to Euthydemus, "how much care the gods have taken to bestow "upon man all that is necessary to his nature?" "Never, I "assure you," replied he. "You see," continued Socrates, "how necessary light is, and how precious that gift of the "gods ought to appear to us." "Without it," added Euthydemus, "we should be like the blind, and all nature as if it "were not, or were dead: but because we have occasion for "suspense and relaxation, they have also given us the night "for our repose." "You are in the right, and for this we "ought to render them continual praises and thanksgiving. "They have ordained that the sun, that bright and luminous "star, should preside over the day, to distinguish its different "parts, and that its light should not only serve to discover "the wonders of nature, but to dispense universal life and "heat; and at the same time they have commanded the moon "and stars to illuminate the night, of itself dark and obscure. "Is there any thing more admirable than this variety and vi"cissitude of day and night, of light and darkness, of labour and "rest; and all this for the convenience and good of man?" Socrates enumerates in like manner the infinite advantages we receive from fire and water in the occasions of life; and continuing to observe upon the wonderful attention of providence in all that regards us, "What say you, pursued he, "upon the sun's return after winter to revisit us, and that as "the fruits of one season wither and decay, he ripens new "ones to succeed them? That having rendered man this ser"vice, he retires, lest he should incommode him by excess "of heat; and then after having removed to a certain point, "which he could not pass without putting us in danger of pe"rishing with cold, that he returns in the same track to re"sume his place in those parts of the heavens where his pre"sence is most beneficial to us? And because we could sup"port neither the cold nor heat, if we were to pass in an in"stant from the one to the other, do you not admire, that "whilst this star approaches and removes so slowly, the two "extremities arrive by almost insensible degrees? * Is it pos"sible not to discover, in this disposition of the seasons of the "year, a providence and goodness, not only attentive to our "necessities, but even our delights and enjoyments?"

* Ὧρας ἀριστοῦσας πρὸς τοῦτο παρέχειν, ἃι ἡμῖν οὐ μόνον ὧν δεόμεθα πολλὰ καὶ παντοῖα παρασκευάζουσιν, ἀλλὰ καὶ οἷς εὐφραινόμεθα.

"All these things," said Euthydemus, "make me doubt, "whether the gods have any other employment than to shower "down their gifts and graces upon mankind. There is one "point, however, that puts me to a stand, which is, that the "brute animals partake of all these blessings as well as our- "selves." "Yes," replied Socrates: "but you do but observe, "that all these animals subsist only for man's service? The "strongest and most vigorous of them he subjects at his will, "he makes them tame and gentle, and uses them successfully "in his wars, his labours, and the other occasions of life."

"What if we consider man in himself?" Here Socrates examines the diversity of the senses, by the ministry of which man enjoys all that is best and most excellent in nature; the vivacity of his wit, and the force of his reason, which exalt him infinitely above all other animals; the wonderful gift of speech, by the means of which we communicate our thoughts reciprocally, publish our laws, and govern states.

"From all this," says Socrates, "it is easy to discern that "there are gods, and that they have man in their parti- "cular care, though he cannot discover them by his senses. "Do we perceive the thunder, whilst it strikes through all "things which oppose it? Do we distinguish the winds, whilst "they are tearing up all before them in our view? Our soul "itself, with which we are so intimate, which moves and acts "us, is it visible? can we behold it? It is the same with re- "gard to the gods, of whom none are visible in the distri- "bution of their favours. The GREAT GOD himself," (these words are remarkable, and demonstrate that Socrates acknowledged one supreme God, the author of all being, and superior to all others, who were only the ministers of his will), "this great God, who has formed the universe, and supports "the stupendous work, whose every part is finished with the "utmost goodness and harmony; he who preserves them per- "petually in immortal vigour, and causes them to obey him "with a never-failing punctuality, and a rapidity not to be fol- "lowed by our imagination; this God makes himself suffici- "ently visible by the endless wonders of which he is author; "but continues always invisible in himself. Let us not then "refuse to believe even what we do not see, and let us supply "the defect of our corporeal eyes, by using those of the soul; "but especially let us learn to render the just homage of re- "spect and veneration to the divinity, whose will it seems to "be, that we should have no other perception of him than by "his effects in our favour. Now this adoration, this homage, "consists in pleasing him, and we can only please him in doing "his will."

* In this manner Socrates instructed youth; these are the principles and sentiments he inspired into them; on the one side, a perfect submission to the laws and magistrates, in which he made justice consist; on the other, a profound regard for the Divinity, which constitutes religion. In things surpassing our understanding, he advises us to consult the gods; and as they impart themselves only to those that please them, he recommends above all things the making of them propitious by a wise regularity of conduct. "† The gods are wise," says he, "and it depends upon them either to grant what we ask, "or to give us the directly reverse of it." He cites an excellent prayer from an anonymous poet: "Great God, give us, "we beseech thee, those good things of which we stand in "need, whether we crave them or not; and remove from us "all those which may be hurtful to us, though we implore "them of you." The vulgar imagined that there are things which the gods observe, and others of which they take no notice: but Socrates taught, that the gods observe all our actions and words; that they penetrate into our most secret thoughts, are present in all our deliberations, and that they inspire us in all our actions.

SECTION V.

SOCRATES APPLIES HIMSELF TO DISCREDIT THE SOPHISTS IN THE OPINION OF THE YOUNG ATHENIANS.

SOCRATES found it necessary to prejudice the young people against a bad taste, which had prevailed for some time in Greece. A sect of assuming men arose, who, ranking themselves as the first sages of Greece, were entirely the reverse in their conduct; for, instead of being infinitely remote from all avarice and ambition, like Pittacus, Bias, Thales, and the others who made the study of wisdom their principal occupation, these men were ambitious and covetous, entered into the intrigues and affairs of the world, and made a trade of their pretended knowledge‡. § They were called sophists, and wandered from city to city. They caused themselves to be cried up as oracles, and walked about attended by crowds of their disciples, who, through a kind of enchantment, abandoned the embraces of their parents, to follow these proud teachers, to whom they paid a great price for their instruction.

* Xenoph. Memorab. l. iv. p. 803 et 805.

† Ἐπὶ θεοῖς ἐσὶν, οἶμαι, ὥστε καὶ δοῦναι ἀγαθὰ ἃ ἂν τις εὐχόμενος τυγχάνῃ, καὶ τἀναντία τούτων. Plut. in Alcib. l. ii. p. 148.

‡ Sic enim appellantur hi, qui ostentationis aut quæstus causa philosophantur. Cic. in Lucul. n. 129.

§ Plat. in Apolog. p. 19, 20.

There was nothing these masters did not profess: theology, physics, ethics, arithmetic, astronomy, grammar, music, poetry, rhetoric, and history. They knew every thing, and could teach every thing. Their greatest supposed skill lay in philosophy and eloquence. Most of them, like Gorgias, valued themselves upon giving immediate answers to all questions that could be proposed to them. Their young disciples acquired nothing from their precepts, but a silly esteem for themselves, and an universal contempt for every body else; so that not a scholar quitted these schools, but was more impertinent than when he first entered them.

It was necessary to decry the false eloquence and bad logic of these proud teachers in the sense of the young Athenians. To attack them in front, and dispute with them in a direct manner by a continued discourse, was what Socrates could well have done, for he possessed in a supreme degree the talents of speaking and reasoning; but this was no means to succeed against great haranguers, whose sole aim was to dazzle their auditors with a vain glitter and rapid flow of words. He therefore took another course; and employing * the turns and address of irony, which he knew how to apply with wonderful art and delicacy, he chose to conceal, under the appearance of simplicity and the affectation of ignorance, all the beauty and great force of his genius. Nature, which had given him so fine a soul, seemed to have formed his outside expressly for supporting the ironic character. He was very ugly, and, besides that, † had something very blockish and stupid in his physiognomy. The whole air of his person, which had nothing but what was very common and very poor in it, perfectly corresponded with that of his countenance.

When ‡ he happened to be in the company of some one of the sophists, he proposed his doubts with a diffident and modest air, asked simple questions in a plain manner, and, as if

* Socrates in ironia dissimulantiaque longe omnibus lepore atque humanitate præstitit. Cic. l. ii. de orat. n. 270.

† Zopyrus physiognomon—stupidum esse Socratem dixit, et hardum. Cic. de Fat. n. 10.

‡ Socrates de se ipse detrahens in disputatione, plus tribuebat iis, quos volebat refellere. Ira, cum aliud diceret atque sentiret, libenter uti solitus est illa dissimulatione, quam Græci εἰρωνίαν vocant. Cic. Acad. Quæst. l. iv. n. 15.

Sed et illum quem nominâvi (Gorgiam) et cæteros sophistas, ut e Platone intelligi potest, lusos videmus a Socrate. Is enim percontando atque interrogando elicere solebat eorum opiniones quibuscum differebat, ut ad ea, quæ ii respondissent, si quid videretur, diceret. Cic. de Finib. l. ii. n. 2.

he had been incapable of expressing himself otherwise, made use of trivial comparisons, and allusions taken from the meanest employments. The sophist heard him with a scornful attention, and instead of giving him a precise answer, fell into his common place, and talked a great deal without saying any thing to the purpose. Socrates, after having praised (not to enrage) his adversary, entreated him to adapt himself to his weakness, and to descend so low as him, by satisfying his questions in a few words; because neither his wit nor memory were capable of comprehending or retaining so many fine and exalted notions, and that all his knowledge was confined to question and answer.

This passed in a numerous assembly, and the scientific person could not recede. When Socrates had once got him out of his intrenchment, by obliging him to answer his questions succinctly, he carried him on from one to another to the most absurd consequences; and after having reduced him either to contradict himself, or be silent, he complained that the learned man would not vouchsafe to instruct him. The young people however perceived the incapacity of their master, and changed their admiration for him into contempt. Thus the name of sophist became odious and ridiculous.

It is easy to judge, that men of the sophists' character, of which I have now spoke, who were in high credit with the great, who lorded it among the youth of Athens, and had been long celebrated for their wit and learning, could not be attacked with impunity; and the rather, because they had been taken in the two most sensible points, their fame and their interest. * Socrates, for having endeavoured to unmask their vices, and discredit their false eloquence, experienced, from these corrupt and haughty men, all that could be feared or expected from the most malignant envy, and the most envenomed hatred; to which it is now time to proceed.

SECTION VI.

SOCRATES IS ACCUSED OF HOLDING BAD OPINIONS IN REGARD TO THE GODS.—HE IS CONDEMNED TO DIE.

SOCRATES was accused a little before the first year of the 95th Olympiad, soon after the expulsion of the thirty tyrants out of Athens, in the † 69th year of his life; but the prosecution had been projected long before. The oracle of Delphos, which had declared him the wisest of mankind; the contempt into which he had brought the doctrine and morals of the sophists of his time, who were then in high reputation; the liberty with which he attacked all vice; the singular attachment of his disciples for his person and maxims, had all con-

* Plat. in Apol. p. 23. † A. M. 3602. Ant. J. C. 402.

curred in alienating people against him, and had drawn abundance of envy upon him.

‡ His enemies having sworn his destruction, and perceiving the difficulty of the attempt, prepared the way for it at a distance, and at first attacked him in the dark, and by obscure and secret methods. It is said, that to sound the people's disposition in regard to Socrates, and to try whether it would ever be safe to cite him before the judges, they engaged Aristophanes to bring him into the theatre in a comedy, wherein the first seeds of the accusation meditated against him were sown. It is not certain whether Aristophanes was suborned by Anytus, and the rest of Socrates's enemies, to compose that satirical piece against him. It is very likely, that the declared contempt of Socrates for all comedies in general, and for those of Aristophanes in particular, whilst he professed an extraordinary esteem for the tragedies of Euripides, might be the poet's true motive for taking this revenge of the philosopher. However it were, Aristophanes, to the disgrace of poetry, lent his pen to the malice of Socrates's enemies, or his own resentment, and employed his whole genius and capacity to depreciate the best and most excellent man that ever the pagan world produced.

He composed a piece called "The Clouds," wherein he introduced the philosopher, perched in a basket, and hoisted up amidst the air and clouds, from whence he vents maxims, or rather the most ridiculous subtilties. A very aged debtor, who desires to escape the close pursuits of his creditors, comes to him to be taught the art of tricking them at law; to prove by unanswerable reasons that he owes them nothing; and, in a word, of a very bad, to make a very good cause. But finding himself incapable of any improvements from the sublime lessons of his new master, he brings his son to him in his stead. This young man soon after quits this learned school so well instructed, that at their first meeting he beats his father, and proves to him by subtile, but invincible arguments, that he has reason for treating him in that manner. In every scene where Socrates appears, the poet makes him utter a thousand impertinences, and as many impieties against the gods, and in particular against Jupiter. He makes him talk like a man of the greatest vanity and opinion of himself, with an equal contempt for all others, who out of a criminal curiosity is for penetrating what passes in the heavens, and for diving into the abysses of the earth; who boasts of having always the means to make injustice triumph; and who is not contented with keeping those secrets for his own use, but teaches them to others, and thereby corrupts youth. All this is attended with a refined raillery, and a salt, which could not fail of pleasing a

‡ Ælian. l. ii. c. 13. Plut. in Apolog. Socrat. p. 19.

people of so quick and delicate a taste as the Athenians, who were besides naturally invidious to all transcendant merit. They were so much charmed with it, that without waiting the conclusion of the representation, they ordered the name of Aristophanes to be set down above those of all his competitors.

Socrates, who had been informed that he was to be acted in the theatre, went thither upon the day to see the comedy, contrary to his custom; for it was not common for him to go to those assemblies, unless when some new tragedy of Euripides was to be performed, who was his intimate friend, and whose pieces he esteemed, on account of the solid principles of morality he took care to intersperse in them. It was however observed, that he had not patience to wait the conclusion of one of them, wherein the actor had begun with a dangerous maxim, and went out immediately, without considering the injury his withdrawing might do his friend's reputation. He never went to comedies, unless when Alcibiades and Critias forced him thither against his will, offended at the unbounded licence which reigned in them, and incapable of seeing the reputation of his fellow-citizens publicly torn in pieces. He was present at this without the least emotion, and without expressing any discontent; and some strangers being in pain to know who the Socrates * intended by the play was, he rose up from his seat, and showed himself during the whole representation. He told those who were near him, and were amazed at his indifference and patience, that he imagined himself at a great entertainment, where he was agreeably laughed at, and that it was necessary to let raillery pass.

There is no appearance, as I have already observed, that Aristophanes, though he was not Socrates's friend, had entered into the black conspiracy of his enemies, and had any thought of occasioning his destruction. It is more probable, that a poet, who diverted the public at the expence of the principal magistrates and most celebrated generals was also willing to make them laugh at the expence of a philosopher. All the guilt was on the side of those who envied him, and his enemies, who were in hopes of making great use of the representation of this comedy against him. The artifice was indeed profound, and conceived with skill. In acting a man upon the stage, he is only represented on his bad, weak, or ambiguous sides. That view of him is followed with ridicule: ridicule accustoms people to the contempt of his person; and contempt proceeds to injustice: for the world are naturally bold in insulting, abusing, and injuring a man, when once he becomes the object of their general contempt.

These were the first blows struck at him, and served as an essay and trial of the great affair meditated against him. It

* Plut. de educ. liber. p. 10.

lay dormant a long while, and did not break out, till 20 years afterwards. The troubles of the republic might well occasion that long delay: for it was in that interval the enterprise against Sicily happened, the event of which was so unfortunate that Athens was besieged and taken by Lysander, who changed its form of government, and established the thirty tyrants, who were not expelled till a very small time before the affair we speak of.

* Melitus then appeared as accuser, and entered a process in form against Socrates. His accusation consisted of two heads. The first was, that he did not admit the gods acknowledged by the republic, and introduced new divinities: the second, that he corrupted the youth of Athens; and concluded with inferring, that sentence of death ought to pass against him.

Never had accusation so little probability, pretext, or foundation as this. It was now 40 years that Socrates had made it his profession to instruct the Athenian youth. He had advanced no opinions in secret, and in the dark. His lessons were given publicly, and in the view of great numbers of auditors. He had always observed the same conduct, and taught the same principles. What then could be Melitus's motive for this accusation, after such a length of time? How came his zeal for the public good, after having been languid and drowsy for so many years, to awake on a sudden, and become so violent? Is it pardonable for so warm and worthy a citizen as Melitus would appear, to have continued mute and inactive, whilst any one corrupted the whole youth of the city, by instilling seditious maxims into them, and by inspiring them with a disgust and contempt for the established government? For he who does not prevent an evil, when it is in his power is equally criminal with him that commits it. † Libanus speaks thus in a declamation of his, called the Apology of Socrates. But, continues he, though Melitus, whether out of distraction, indifference, of real avocation of his affairs, never thought for so many years of entering an accusation against Socrates, how came it to pass, that in a city like Athens, which abounded with wise magistrates, and, what is more, with bold informers, so public a conspiracy as that imputed to Socrates, should escape the eyes of those, whom either the love of their country, or invidious malignity, render so vigilant and attentive? Nothing was ever less feasible, or more void of all probability.

‡ As soon as the conspiracy broke out the friends of Socra-

* A. M. 3603. Ant. J. C. 401.

† Liban. in Apolog. Socrat. p. 645—648.

‡ Cicer. l. i. de orat. n. 231, 232.

tes prepared for his defence. Lysias, the most able orator of his time, brought him an elaborate discourse of his composing, wherein he had set forth the reasons and measures of Socrates in all their light, and interspersed the whole with tender and pathetic strokes, † capable of moving the most obdurate hearts. Socrates read it with pleasure, and approved it very much; but as it was more conformable to the rules of rhetoric than the sentiments and fortitude of a philosopher, he told him frankly that it did not suit him. Upon which Lysias, having asked how it was possible to be well done, and at the same time not suit him; in the same manner, said he, using, according to his custom, a vulgar comparison, that an excellent workman might bring me magnificent apparel, or shoes embroidered with gold, to which nothing would be wanting on his part, but which however would not fit me. He persisted therefore inflexibly in the resolution, not to demean himself by begging suffrages in the low abject manner common at that time. He employed neither artifice nor the glitter of eloquence. He had no recourse either to solicitation or entreaty. He brought neither his wife nor children to incline the judges in his favour by their sighs and tears. Nevertheless, ‡ though he firmly refused to make use of any voice but his own in his defence, and to appear before his judges in the submissive posture of a suppliant, he did not behave in that manner out of pride, or contempt of the tribunal. It was from a noble and intrepid assurance, resulting from greatness of soul, and the consciousness of truth and his innocence; so that his defence had nothing timorous or weak in it. His discourse was bold, manly, generous, without passion, without emotion, full of the noble liberty of a philosopher, with no other ornament but that of truth, and brightened universally with the character and language of innocence. Plato, who was present, transcribed it afterwards, and without any additions composed from it the work which he calls the Apology of Socrates, one of the most consummate masterpieces of antiquity. I shall here make an extract from it.

§ Upon the day assigned, the proceedings commenced in the usual forms; the parties appeared before the judges, and Melitus spoke. The worse his cause, and the less provided it was with proofs, the more occasion he had for address and art to cover its weakness. He omitted nothing that might render the adverse party odious; and instead of reasons, which

† Quint. l. xi. c. i.

‡ His et talibus adductus Socrates, nec patronum quæsivit ad judicium capitis, nec judicibus supplex fuit: adhibuitque liberam contumaciam a magnitudine animi ductam, non a superbia. Cic. Tusc. Quæst. lib. 1. § Plat. in Apolog. Socrat. Xenoph. in Apolog. Socrat. et in Memor.

could not but fail him, he substituted the delusive shine of a lively and pompous eloquence. Socrates, in observing that he could not tell what impression the discourse of his accusers might make upon the judges, owns, that for his part he scarce knew himself, they had given such artful colouring and likelihood to their arguments, though there was not the least word of truth in all they had advanced.

* I have already said, that their accusation consisted of two heads. The first regards religion. Socrates inquires out of an impious curiosity into what passes in the heavens, and in the bowels of the earth. He denies the gods adored by his country. He endeavours to introduce a new worship; and, if he may be believed, an unknown god inspires him in all his actions. To make short, he believes there are no gods.

The second head relates to the interest and government of the state. Socrates corrupts the youth, by instilling bad sentiments concerning the Divinity into them; by teaching them a contempt of the laws, and the order established in the republic; by declaring openly against the choice of the magistrates by † lot; by exclaiming against the public assemblies, where he is never seen to appear; by teaching the art of making the worst of causes good; by attaching the youth to himself out of a spirit of pride and ambition, under the pretence of instructing them; and by proving to children, that they may abuse their parents with impunity. He glories in a pretended oracle, and believes himself the wisest of mankind. He taxes all others with folly, and condemns without reserve all their maxims and actions; constituting himself by his own authority the general censor and reformer of the state. Notwithstanding which, the effects of his lessons may be seen in the persons of Critias and Alcibiades, his most intimate friends, who have done great mischiefs to their country, and have been the most wicked of citizens, and the most abandoned of men.

This concluded with recommending to the judges to be very much upon their guard against the dazzling eloquence of Socrates, and to suspect extremely the insinuating and artificial turns of address which he would employ to deceive them.

§ Socrates began his discourse with this point, and declared that he would speak to the judges as it was his custom to talk in his common conversation, that is to say, with much simplicity, and no art.

* Plat. in Apolog. p. 24.

† Socrates in reality did not approve this manner of electing the magistrates. He observed, that when a pilot, a musician, or an architect is wanted, nobody is willing to take him at a venture; though the faults of these people are far from being of the great importance of those errors which are committed in the administration of the republic. Xenoph. Memorab. l. i. p. 712. § Plat. p. 17.

† He then proceeds to particulars. Upon what foundation can it be alleged that he does not acknowledge the gods of the republic; he who has been often seen to sacrifice in his own house, and in the temples? Can it be doubted whether he uses divination or not, whilst it is made a crime in him to report that he received counsels from a certain divinity, and thence concluded that he aims at introducing new deities? But in this he innovates nothing more than others, who, putting their faith in divination, observe the flight of birds, consult the entrails of victims, and remark even words and accidental encounters: different means which the gods employ to give mankind a foreknowledge of the future. Old or new, it is still evident that Socrates acknowledges divinities, by the confession of even Melitus himself, who in his information avers that he believes dæmons, that is to say, subaltern spirits, the offspring of the gods. Now every man who believes the offspring of the gods, believes the gods.

‡ As to what relates to the impious inquiries into natural things imputed to him; without despising or condemning those who apply themselves to the study of physics, he declares, that as for him, he had entirely devoted himself to what concerns moral virtue, the conduct of life, and the rules of government, as to a knowledge infinitely more useful than any other; and he calls upon all those who have been his hearers, to come forth and belie him if he does not say what is true.

"I am accused of corrupting the youth, and of instilling "dangerous maxims into them, as well in regard to the wor- "ship of the gods, as the rules of government. You know, "Athenians, that I never made it my profession to teach; nor "can envy, however violent against me, reproach me with "having ever sold my instructions. I have an undeniable evi- "dence for me in this respect, which is my poverty. Always "equally ready to communicate my thoughts either to the "rich or poor, and to give them entire leisure to question or "answer me, I lend myself to every one who is desirous of be- "coming virtuous; and if amongst those who hear me, there "are any who prove either good or bad, neither the virtues "of the one, nor the vices of the other, to which I have not "contributed, are to be ascribed to me. My whole employ- "ment is to persuade the young and old against too much love "for the body, for riches, and all other precarious things of "whatsoever nature they be, and against too little regard for "the soul, which ought to be the object of their affection: "for I incessantly urge to you, that virtue does not proceed "from riches, but on the contrary riches from virtue; and "that all the other goods of human life, as well public as pri- "vate, have their source in the same principle.

† Plat. p. 27. Xenoph. p. 709. ‡ Ibid. p. 710.

"If to speak in this manner be to corrupt youth, I confess, "Athenians, that I am guilty, and deserve to be punished. "If what I say be not true, it is most easy to convict me of "my falsehood. I see here a great number of my disciples; "they have only to appear. But perhaps the reserve and con- "sideration for a master who has instructed them, will pre- "vent them from declaring against me: at least their fathers, "brothers, and uncles cannot, as good relations and good "citizens, dispense with their not standing forth to demand "vengeance against the corrupter of their sons, brothers, and "nephews. But these are the persons who take upon them "my defence, and interest themselves in the success of my "cause.

"* Pass on me what sentence you please, Athenians; but "I can neither repent nor change my conduct. I must not "abandon or suspend a function, which God himself has im- "posed on me. Now he has charged me with the care of "instructing my fellow-citizens. If after having faithfully "kept all the posts wherein I was placed by our generals at "Potidæa, Amphipolis, and Delium, the fear of death should "at this time make me abandon that in which the Divine Pro- "vidence has placed me, by commanding me to pass my life "in the study of philosophy, for the instruction of myself and "others; this would be a most criminal desertion indeed, and "make me highly worthy of being cited before this tribunal, "as an impious man who does not believe the gods. Should "you resolve to acquit me for the future, I should not hesitate "to make answer, Athenians, I honour and love you, but I "shall choose rather to obey† God than you, and to my latest "breath shall never renounce my philosophy, nor cease to ex- "hort and reprove you according to my custom, by telling each "of you when you come in my way, 'My§ good friend, and "citizen of the most famous city in the world for wisdom and "valour, are you not ashamed to have no other thoughts than "that of amassing wealth, and of acquiring glory, credit, and "dignities, whilst you neglect the treasures of prudence, truth, "and wisdom, and take no pains in rendering your soul as "good and perfect as it is capable of being?'

"‡ I am reproached with abject fear and meanness of spirit, "for being so busy in imparting my advice to every one in pri- "vate, and for having always avoided to be present in your as- "semblies, to give my counsels to my country. I think I have "sufficiently proved my courage and fortitude both in the

* Plat. p. 28, 29. † Πείσομαι τῷ θεῷ μᾶλλον ἢ ὑμῖν.

§ The Greek signifies, O best of men, ὦ ἄριστε ἀνδρῶν, which was an obliging manner of accosting.

‡ Plat. p. 31.

"field, where I have borne arms with you, and in the senate, "when I alone opposed the unjust sentence you pronounced "against the ten captains who had not taken up and interred "the bodies of those who were killed or drowned in the sea-"fight near the island Arginusæ; and when, upon more than "one occasion, I opposed the violent and cruel orders of the "thirty tyrants. What is it then that has prevented me from "appearing in your assemblies? It is that dæmon, that voice "divine, which you have so often heard me mention, and Meli-"tus has taken so much pains to ridicule. That spirit has "attached itself to me from my infancy: it is a voice, which "I never hear but when it would prevent me from persisting "in something I have resolved, for it never exhorts me to un-"dertake any thing. It is the same being that has always "opposed me, when I would have intermeddled in the affairs "of the republic; and that with the greatest reason; for I "should have been amongst the dead long ago, had I been "concerned in the measures of the state, without effecting any "thing to the advantage of myself, or our country. Do not "take it ill, I beseech you, if I speak my thoughts without "disguise, and with truth and freedom. Every man who "would generously oppose a whole people, either amongst us "or elsewhere, and who inflexibly applies himself to prevent "the violation of the laws, and the practice of iniquity in a "government, will never do so long with impunity. It is ab-"solutely necessary for him who would contend for justice, if "he has any thoughts of living, to remain in a private station, "and never to have any share in public affairs.

"* For the rest, Athenians, if, in the extreme danger I "now am, I do not imitate the behaviour of those who upon "less emergencies have implored and supplicated their judges "with tears, and have brought forth their children, relations, "and friends, it is not through pride and obstinacy, or any con-"tempt for you, but solely for your honour, and for that of "the whole city. You should know, that there are amongst "our citizens those who do not regard death as an evil, and "who give that name only to injustice and infamy. At my "age, and with the reputation true or false which I have, would "it be consistent for me, after all the lessons I have given upon "the contempt of death, to be afraid of it myself, and to belie "in my last action all the principles and sentiments of my past "life?

"But without speaking of my fame, which I should ex-"tremely injure by such a conduct, I do not think it allowable "to entreat a judge, nor to be absolved by supplications; he "ought to be persuaded and convinced. The judge does not "sit upon the bench to show favour by violating the laws, but

* Plat. p. 34, 35.

"to do justice in conforming to them. He does not swear to "discharge with impunity whom he pleases, but to do jus- "tice where it is due. We ought not therefore to accustom "you to perjury, nor you to suffer yourselves to be accustom- "ed to it; for in so doing, both the one and the other of us "equally injure justice and religion, and both are criminals.

"Do not therefore expect from me, Athenians, that I should "have recourse amongst you to means which I believe neither "honest nor lawful; especially upon this occasion, wherein I "am accused of impiety by Miletus. For if I should influ- "ence you by my prayers, and thereby induce you to violate "your oaths, it would be undeniably evident, that I should "teach you not to believe in the gods; and even in defending "and justifying myself, should furnish my adversaries with "arms against me, and prove that I believe no divinity. But "I am very far from such bad thoughts. I am more convin- "ced of the existence of God than my accusers, and so con- "vinced, that I abandon myself to God and you, that you "may judge of me as you shall deem best for yourselves and "me."

Socrates* pronounced this discourse with a firm and intrepid tone. His air, his action, his visage, expressed nothing of the accused: he seemed the master of his judges, from the assurance and greatness of soul with which he spoke, without however losing any thing of the modesty natural to him. So noble and majestic a deportment displeased and gave offence. It is common for † judges, who look upon themselves as the absolute dispensers of life or death to such as are before them, to expect, out of a secret tendency of mind, that they should appear in their presence with humble submission and respectful awe; an homage which they think due to their supreme authority.

This was what happened now. Melitus however had not at first the fifth part of the voices. We have reason to suppose that the judges assembled upon this occasion might amount to 500, without reckoning the president. The law condemned the accuser to pay a fine of 1000 drachms‡, if he had not the fifth part of the suffrages. This law had been wisely established to check the boldness and impudence of calumniators. Melitus had been obliged to pay this fine, if Anytus and Lycon had not joined him, and presented themselves also as the accusers of Socrates. Their credit drew over a great number of voices,

* Socrates ita in judicio capitis pro se ipse dixit, ut non supplex aut reus, sed magister aut dominus videretur esse judicium. Cic. l. i. de orat. n. 231.

† Odit judex fere litigantis securitatem; cumque jus suum intelligat, tacitus reverentiam postulat. Quint. l. iv. c. i.

‡ 500 livres.

and there were 280 against Socrates, and in consequence only 220 for him. He wanted no more than 31 § to have been acquitted; for he would then have had 251, which would have been the majority.

By this first sentence the judges only declared Socrates guilty, without decreeing him any ‖ penalty. For when the law did not determine the punishment, and when a crime against the state was not in question, in which manner I conceive Cicero's terms, *fraus capitalis*, may be understood, the person found guilty had a right to choose the penalty he thought he deserved. Upon his answer the judges deliberated a second time, and afterwards passed their final sentence. Socrates was informed that he might demand an abatement of the penalty, and change the condemnation of death into banishment, imprisonment, or a fine. He replied generously, that he would choose neither of those punishments, because that would be to acknowledge himself guilty. "Athenians," said he, "to "keep you no longer in suspence, as you oblige me to sen- "tence myself according to what I deserve, I condemn myself "for having passed my life in instructing yourselves and your "children; for having neglected with that view my domestic "affairs, and all public employments, and dignities; for hav- "ing devoted myself entirely to the service of my country, in "labouring incessantly to render my fellow citizens virtuous. "I condemn myself, I say, to be maintained in the prytaneum "at the expence of the republic for the rest of my life." * This last answer so much offended the judges †, that they condemned him to drink the hemloc, a punishment very much in use amongst them.

§ The text varies in Plato; it says, 33, or 30; whence it is probably defective.

‖ Primis sententiis statuebant tantum judices damnarent an absolverent. Erat autem Athenis, reo damnato, si fraus capitalis non esset, quasi pœnæ æstimatio. Ex sententia, cum judicibus daretur, interrogabatur reus, quam quasi æstimationem commeruisse se maxime confiteretur. Cic. l. i. de orat. n. 231, 232.

* It appears in Plato, that after this discourse, Socrates, without doubt to remove from him all imputation of pride and contumacy, modestly offered to pay a fine proportionate to his indigence; that is to say, one minæ (fifty livres); and that at the instances of his friends, who had bound themselves for him, he rose in his offer to thirty minæ. Plat. in Apolog. Socrat p. 38. But Xenophon positively asserts the contrary, p. 705. This difference may be reconciled perhaps, by supposing that Socrates refused at first to make any offer, and that he suffered himself at length to be overcome by the earnest solicitations of his friends.

† Cujos responso sic judices exarserunt, ut capitis hominem innocentissimum condemnarent. Cic. l. i. de orat. n. 283.

‡ This sentence did not shake the constancy of Socrates in the least. "I am going," said he, addressing himself to his judges with a noble tranquillity, "to suffer death by your or-"der, to which nature had condemned me from the first mo-"ment of my birth; but my accusers will suffer no less from "infamy and injustice by the decrees of truth. Did you "expect from me, that, to extricate myself out of your hands, "I should have employed, according to the custom, flattery "and pathetic expressions, and the timorous and creeping be-"haviour of a suppliant? But in trials, as well as war, an hon-"est man ought not to use all sorts of means for the preserva-"tion of his life. It is equally dishonourable both in the one "and the other, to ransom it only by prayers and tears, and all "those other abject methods you see every day practised by "people in my present condition."

Apollodorus, who was one of his friends and disciples, having advanced to him to express his grief for his dying innocent; "What," replied he with a smile, "would you have "had me die guilty."

* Plutarch, to show that only our weakest part, the body, is in the power of man, but that there is another infinitely more noble part of us entirely superior to their threats, and inaccessible to their inflictions, cites these admirable words of Socrates, which are more applicable to his judges than his accusers: "Anytus and Miletus may kill me; but they can-"not hurt me:"—as if he had said (in the language of the pagans), Fortune may deprive me of my goods, my health, and my life; but I have a treasure within me of which no violence can deprive me; I mean virtue, innocence, fortitude, and greatness of mind.

This great man †, fully convinced of the principle he had so often inculcated to his disciples, that guilt is the only evil a wise man ought to fear, chose rather to be deprived of some years which he might have to live, than to forfeit in an instant the glory of his whole past life, in dishonouring himself for ever by the shameful behaviour he was advised to observe with his judges. Seeing that his own times had but a slight knowledge of him, he referred himself from it to the judgment of posterity, and by the generous sacrifice of a very advanced life, acquired and assured to himself the esteem and admiration of all succeeding ages.

‡ Plat. p. 39. * De anim. tranquil. p. 475.

† Maluit vir sapientissimus quod superesset ex vita sibi perire, quam quod præterisset: et quando ab hominibus sui temporis parum intelligebatur, posterorum se judiciis reservavit, brevi detrimento jam ultimæ senectutis ævum seculorum omnium consecutis. Quint. l. i. c. 1.

SECTION VII.

SOCRATES REFUSES TO ESCAPE OUT OF PRISON.—HE DRINKS THE POISON.

AFTER the sentence had been passed upon him ‡, Socrates, with the same intrepid aspect with which he had held the tyrants in awe, went forward towards the prison, which lost that name, says Seneca, when he entered it, and became the residence of virtue and probity. His friends followed him thither, and continued to visit him during 30 days, which passed between his condemnation and death. The cause of that long delay was this: The Athenians sent every year a ship to the isle of Delos, to offer certain sacrifices; and it was prohibited to put any person to death in the city, from the time the priest of Apollo had crowned the poop of this vessel as a signal of its departure, till the same vessel should return: so that sentence having been passed upon Socrates the day after that ceremony began, it was necessary to defer the execution of it for 30 days, during the continuance of this voyage.

In this long interval, death had sufficient opportunity to present itself before his eyes in all its terrors, and to put his constancy to the proof, not only by the severe rigour of a dungeon, and the irons upon his legs, but by the continual prospect and cruel expectation of an event, of which nature is always abhorrent.* In this sad condition he did not cease to enjoy that profound tranquillity of mind which his friends had always admired in him. He entertained them with the same temper he had always expressed; and Crito observes, that the evening before his death he slept as peaceably as at any other time. He composed also an hymn in honour of Apollo and Diana, and turned one of Æsop's fables into verse.

The day before, or the same day that the ship was to arrive from Delos, the return of which was to be followed by the death of Socrates, Crito, his intimate friend, came to him early in the morning, to let him know that bad news, and at the same time that it depended only upon himself to quit the prison; that the jailor was gained; that he would find the doors open, and offered him a safe retreat in Thessaly. Socrates laughed at this proposal, and asked him "whether he knew "any place in Attica where people did not die?" Crito

‡ Socrates eodem illo vultu, quo aliquando solus triginta tyrannos in ordinem redegerat, carcerem intravit, ignominiam ipsi loco detracturus. Neque enim poterat carcer videri, in quo Socrates erat. Senec. in consol. ad Helvet. c. xiii.

Socrates carcerem intrando purgavit, omnique honestionem curia reddidit. Id. de vit. beat. c. xxvii.

* Plat. in Criton.

urged the thing very seriously, and pressed him to take the advantage of so precious an opportunity, adding arguments upon arguments to induce his consent, and to engage him to resolve upon his escape. Without mentioning the inconsolable grief he should suffer for the death of such a friend, how should he support the reproaches of an infinity of people, who would believe that it was in his power to have saved him, but that he would not sacrifice a small part of his wealth for that purpose? Can the people ever be persuaded that so wise a man as Socrates would not quit his prison, when he might do it with all possible security? Perhaps he might fear to expose his friends, or to occasion the loss of their fortunes, or even of their lives or liberty. Ought there to be any thing more dear and precious to them than the preservation of Socrates? Even strangers themselves dispute that honour with them; many of whom have come expressly with considerable sums of money to purchase his escape; and declare, that they should think themselves highly honoured to receive him almongst them, and to supply him abundantly with all he should have occasion for. Ought he to abandon himself to enemies, who have occasioned his being condemned unjustly, and can he think it allowable to betray his own cause? Is it not essential to his goodness and justice, to spare his fellow citizens the guilt of innocent blood? But if all these motives cannot alter him, and he is not concerned in regard to himself, can he be insensible to the interests of his children? In what a condition does he leave them? And can he forget the father, to remember only the philosopher?

Socrates, after having heard him with attention, praised his zeal, and expressed his gratitude; but before he could give into his opinion, was for examining whether it was just for him to depart out of prison without the consent of the Athenians. The question therefore here is, to know whether a man condemned to die, though unjustly, can without a crime escape from justice and the laws. I do not know whether, even amongst us, there are not many persons to be found who believe that this may be made a question.

Socrates begins with removing every thing foreign to the subject, and comes immediately to the bottom of the affair. "I "should certainly rejoice extremely, most dear Crito, that you "could persuade me to quit this place, but cannot resolve to do "so, without being first persuaded. We ought not to be in "pain upon what the people say, but for what the sole judge "of all that is just or unjust shall pronounce upon us, and that "alone is truth. All the considerations you have alleged as "to money, reputation, family, prove nothing, unless you show "me that what you propose is just and lawful. It is a received "and constant principle with us, that all injustice is shameful,

"and fatal to him who commits it, whatever men may say, or "whatever good or evil may be consequential of it. We have "always reasoned from this principle even to our latest days, "and have never departed in the least from it. Would it be "possible, dear Crito, that, at our age, our most serious dis- "courses should resemble those of infants, who say yes and "no almost in the same breath, and have nothing of fixed "and determinate?" At each proposition he waited Crito's answer and assent.

"Let us therefore resume our principles, and endeavour to "make use of them at this time. It has always been a maxim "with us, that it is never allowable, upon any pretence what- "soever, to commit injustice, not even in regard to those who "injure us, nor to return evil for evil, and that when we "have once engaged our word, we are bound to keep it in- "violably; no interest being capable to dispense with it. Now "if at the time I should be ready to make my escape, the "laws and republic should present themselves in a body be- "fore me, what could I answer to the following questions "which they might put to me? What are you going to do, "Socrates? To fly from justice in this manner, is it aught "else but ruining entirely the laws and the republic? Do you "believe, that a state subsists, after justice is not only no longer "in force in it, but is even corrupted, subverted, and trod "under foot by particulars? But, say I, the republic has "done me injustice and has sentenced me wrongfully. Have "you forgot, the laws would reply, that you are under an "agreement with us to submit your private judgment to the "republic? You were at liberty, if our government and con- "stitutions did not suit you, to retire and settle yourself else- "where. But a residence of 70 years in our city sufficiently "denotes, that our plan has not displeased you, and that you "have complied with it from an entire knowledge and expe- "rience of it, and out of choice. In effect, you owe all you "are, and all you possess, to it: birth, nurture, education, "and establishment; for all these proceed from the tuition "and protection of the republic. Do you believe yourself "free to break through engagements with her, which you have "confirmed by more than one oath? Though she should in- "tend to destroy you, can you render her evil for evil, and "injury for injury? Have you a right to act in that manner "with your father and mother; and do you not know, that "your country is more considerable, and more worthy of re- "spect before God and man, than either father or mother, or "all the relations in the world together; that your country is "to be honoured and revered, to be complied with in her ex- "cesses, and to be treated with tenderness and kindness, even "in her most violent proceedings? In a word, that she is

"either to be reclaimed by wise counsels and respectful remonstrances, or to be obeyed in her commands, and suffered without murmuring in all she shall decree? As for your children, Socrates, your friends will render them all the services in their power; at least the Divine Providence will not be wanting to them. Resign yourself therefore to our reasons, and take the counsel of those who have given you birth, nurture, and education. Set not so high a value upon your children, your life, or any thing in the world, as justice; so shall it come to pass, that when you appear before the tribunal of Pluto, you will not be at a loss to defend yourself in the presence of your judges. But if you demean yourself otherwise, we shall continue your enemies as long as you live, without ever affording you relaxation or repose; and when you are dead, our sisters, the laws in the regions below, will be as little favourable to you; knowing that you have been guilty of using your utmost endeavours to destroy us."

Socrates observed to Crito, that he seemed to have a perfect sense of all he had said, and that the force of his reasons had made so strong and irresistible an impression upon his mind, that they entirely engrossed him, and left him neither thoughts nor words to object. Crito agreeing in effect that he had nothing to reply, continued silent, and withdrew, from his friend.

* At length the fatal ship returned to Athens, which was in a manner the signal for the death of Socrates. The next day all his friends, except Plato, who was sick, repaired to the prison early in the morning. The jailor desired them to wait a little, because the eleven magistrates, who had the direction of the prisons, were at that time signifying to the prisoner, that he was to die the same day. Presently after, they entered, and found Socrates, whose † chains had been taken off, sitting by Xantippe his wife, who held one of his children in her arms. As soon as she perceived them, setting up great cries, sobbing, and tearing her face and hair, she made the prison resound with her complaints, "Oh, my dear Socrates, your friends are come to see you this day for the last time!" He desired that she might be taken away, and she was immediately carried home.

Socrates passed the rest of the day with his friends, and discoursed with them with his usual cheerfulness and tranquillity. The subject of conversation was the most important

* Plat. in Phæd. p. 59, &c.

† At Athens, as soon as sentence was pronounced upon a criminal, he was unbound, and considered as the victim of death, whom it was no longer lawful to keep in chains.

and best adapted to the present conjuncture, that is to say, the immortality of the soul. What gave occasion to this discourse was a question introduced in a manner by chance, whether a true philosopher ought not to desire and take pains to die? This proposition, taken too literally, implied an opinion, that a philosopher might kill himself. Socrates shows that nothing is more unjust than this notion, and that man, appertaining to God, who formed and placed him with his own hand in the post he possesses, cannot abandon it without his permission, nor depart from life without his order. What is it then that can induce a philosopher to entertain this love for death? It can be only the hope of that happiness, which he expects in another life; and that hope can be founded only upon the opinion of the soul's immortality.

Socrates employed the last day of his life in entertaining his friends upon this great and important subject, from which conversation Plato's admirable dialogue, intitled "The Phædon," is wholly taken. He explains to his friends all the arguments for believing the soul immortal, and refutes all the objections against it, which are very near the same as are made at this day. This treatise is too long for me to attempt an abstract of it.

* Before he answers any of these objections, he deplores a misfortune common enough amongst men, who, in consequence of hearing ignorant persons, who contradict and doubt every thing, dispute, believe there is nothing certain. "It is not "a great misfortune, dear Phædon, that having reasons which "are true, certain, and very easy to be understood, there "should, however, be those in the world, who are not at all "affected with them, from their having heard those frivolous "disputes, wherein all things appear sometimes true and some-"times false? These unjust and unreasonable men, instead of "blaming themselves for these doubts, or charging the nar-"rowness of their sense with them, from ascribing the defect "to the reasons themselves, proceed at length to a detestation "of them; and believe themselves more knowing and judi-"cious than all others, because they imagine they are the only "persons who comprehend that there is nothing true or cer-"tain in the nature of things."

Socrates demonstrates the injustice of this proceeding. He observes, that of two things equally uncertain, it consists with wisdom to choose that which is most advantageous with least hazard. "If what I advance," says he, "upon the immor-"tality of the soul, proves true, it is good to believe it; and "if after my death it proves false, I shall always have the

* Plat. p. 90, 91.

† Monsieur Pascal has expatiated upon this reasoning in his seventh article, and deduced from it a demonstration of infinite force.

" advantage from it, to have been less sensible here of the " evils which generally attend human life." This reasoning of Socrates †, which, " we are to suppose," can be only real and true in the mouth of a Christian, is very remarkable. If what I say is true, I gain all things, whilst I hazard very little; and if false, I lose nothing; on the contrary, I am still a great gainer.

Socrates does not confine himself to the mere speculation of this great truth, that the soul is immortal; he draws useful and necessary conclusions from it for the conduct of life; in explaining what the hope of an happy eternity demands from man, that it be not frustrated, and that, instead of attaining the rewards prepared for the good, they do not experience the punishments allotted for the wicked. The philosopher here sets forth these great truths, which a constant tradition, though very much obscured by fiction and fable, had always preserved amongst the pagans: the last judgment of the righteous and wicked; the eternal punishments to which great criminals are condemned; a place of peace and joy without end for the souls that retain their purity and innocence, or which, during this life, have expatiated their offences by repentance and satisfaction; and an intermediate state, in which they purify themselves, for a certain time, from less considerable crimes, that have not been atoned for during this life.

" † My friends, there is still one thing, which it is very just " to believe; if the soul be immortal, it requires to be culti- " vated with attention, not only for what we call the time of " life, but for that which is to follow, I mean eternity; and " the least neglect in this point may be attended with endless " consequences. If death were the final dissolution of being, " the wicked would be great gainers in it, by being delivered " at once from their bodies, their souls, and their vices: but " as the soul is immortal, it has no other means of being freed " from its evils, nor any safety for it, but in becoming very " good and very wise; for it carries nothing away with it, but " its good or bad deeds, its virtues or vices, which are com- " monly the consequences of the education it has received, and " the causes of eternal happiness or misery.

" *When the dead are arrived at the fatal rendezvous of " departed souls, whither their ‡ dæmon conducts them, they " are all judged. Those, who have passed their lives in a man- " ner neither entirely criminal nor absolutely innocent, are sent " into a place where they suffer pains proportioned to their " faults, till being purged and cleansed of their guilt, and after-

† Plat. p. 107. * Plat. p. 113. 114.

‡ Dæmon is a Greek word, which signifies spirit, genius, and with us, angel.

"wards restored to liberty, they receive the reward of the good "actions they have done in the body. Those who are jugded "to be incurable upon account of the greatness of their crimes, "who deliberately have committed sacrileges and murders, and "other such great offences, the fatal destiny that passes judg- "ment upon them, hurls them into Tartarus, from whence "they never depart. But those who are found guilty of crimes, "great indeed, but worthy of pardon; who have committed "violences in the transports of rage against their father or mo- "ther, or have killed some one in a like emotion, and after- "wards repented, these suffer the same punishment, and in the "same place with the last; but for a time only, till by their "prayers and supplications they have obtained pardon from "those they have injured.

"But for those who have passed through life with peculiar "sanctity of manners, delivered from their base earthly abodes "as from a prison, they are received on high in a pure region, "which they inhabit; and as philosophy has sufficiently puri- "fied them they live † without their bodies through all eter- "nity, in a series of joys and delights it is not easy to describe, "and which the shortness of my time will not permit me to "explain more at large.

"What I have said will suffice, I conceive, to prove that "we ought to endeavour strenuously, throughout our whole "lives, to acquire virtue and wisdom; for you see, how great "a reward, and how high an hope is proposed to us. And "though the immortality of the soul were dubious, instead of "appearing a certainty as it does, every wise man ought to "assure himself, that it is well worth his trouble to risk his "belief of it in this manner. And indeed can there be a more "glorious hazard? We ought to enchant ourselves with "this blessed hope; for which reason I have lengthened this "discourse so much."

Cicero expresses these noble sentiments of Socrates with his usual delicacy. *Almost at the very moment that he held the deadly draught in his hand, he talked in such a manner,

† The resurrection of the body was unknown to the pagans.

* Cum pene in manu jam mortiferum illud teneret poculum, locutus ita est, ut non ad mortem tradi, verum in cœlum videretur ascendere. Ita enim censebat, itaque disserit; duas esse vias duplicesque cursus animorum e corpore excedentium. Nam, qui se humanis vitiis contaminassent, et se totos libidinibus dedidissent, quibus coarctati velut domesticis vitiis atque flagitiis se inquinassent, iis deviam quoddam iter esse, seclusum a consilio deorum; qui autem se integros castosque servavissent, quibusque fuisset minima cum corporibus contagio, seseque ab his semper sevocassent, essentque in corporibus humanis vitam imitati deorum, his ad illos, a quibus essent profecti, reditum facilem patere. Cic. Tusc. Quæst. l. i. n. 71. 72.

as showed that he looked upon death not as a violence done to him, but as a means bestowed upon him of ascending to heaven. He declared, that, upon departing out of this life two ways are open to us; the one leads to the place of eternal misery such souls as have sullied themselves here below in shameful pleasures and criminal actions; the other conducts those to the happy mansions of the gods, who have retained their purity upon earth, and have led in human bodies a life almost divine.

† When Socrates had done speaking, Crito desired him to give him and the rest of his friends his last instructions in regard to his children, and other affairs, that, by executing them, they might have the consolation of doing him some pleasure; "I shall recommend nothing to you this day," replied Socrates, "more than I have always done, which is to take care "of yourselves. You cannot do yourselves a greater service, "nor do me and my family a greater pleasure." Crito having asked him afterwards, in what manner he thought fit to be buried: "As you please," said Socrates, "if you can lay hold "of me, and I not escape out of your hands." At the same time looking upon his friends with a smile: "I can never per-"suade Crito, that Socrates is he who converses with you, and "disposes the several parts of his discourse; for he always im-"agines, that I am what he is going to see dead in a little while. "He confounds me with my carcase, and therefore asks me "how I would be interred." In finishing these words, he rose up, and went to bathe himself in a chamber adjoining. After he came out of the bath, his children were brought to him, for he had three, two very little, and the other grown up. He spoke to them for some time, gave his orders to the woman who took care of them, and then dismissed them. Being returned into his chamber, he laid him down upon his bed.

The servant of the eleven entered at the same instant, and having informed him, that the time for drinking the hemloc was come, which was at sun-set, the servant was so much affected with sorrow, that he turned his back, and fell a-weeping. "See," said Socrates, "the good heart of this man! Since "my imprisonment he has often come to see me, and to con-"verse with me. He is more worthy than all his fellows. "How heartily the poor man weeps for me!" This is a remarkable example, and might teach those in an office of this kind how they ought to behave to all prisoners, but more especially to persons of merit, when they are so unhappy as to fall into their hands. The fatal cup was brought. Socrates asked what it was necessary for him to do. "Nothing more," replied the servant, "than as soon as you have drunk off the

† Plat. p. 115—118.

"draught, to walk about till you find your legs grow weary, "and afterwards lie down upon your bed." He took the cup without any emotion or change in his colour or countenance, and regarding the man with a steady and assured look, "Well," said he, "what say you of this drink; may one make a liba-"tion out of it?" Upon being told there was only enough for one dose: "At least," continued he, "we may say our pray-"ers to the gods, as it is our duty; and implore them to "make our exit from this world, and our last stage happy; "which is what I most ardently beg of them." After having spoke these words, he kept silence for some time, and drank off the whole draught with an amazing tranquillity, and a serenity of aspect not to be expressed or conceived.

Till then his friends, with great violence to themselves, had refrained from tears; but after he had drank the potion, they were no longer their own masters, and wept abundantly. Apollodorus, who had been in tears during almost the whole conversation, began then to raise great cries, and to lament with such excessive grief, as pierced the hearts of all who were present. Socrates alone remained unmoved, and even reproved his friends, though with his usual mildness and good-nature. "What are you doing?" said he to them, "I admire at you. "Ah! What is become of your virtue? Was it not for this "I sent away the women, that they might not fall into these "weaknesses? For I have always heard say, that we ought to "die peaceably, and blessing the gods. Be at ease, I beg you, "and show more constancy and resolution." These words filled them with confusion, and obliged them to restrain their tears.

In the mean time he kept walking to and fro, and when he found his legs grow weary, he laid down upon his bed, as he had been directed.

The poison then operated more and more. When Socrates found it began to gain upon the heart, uncovering his face, which had been covered, without doubt to prevent any thing from disturbing him in his last moments, "Crito," said he, which were his last words, "we owe a cock to Æsculapius; "discharge that vow for me, and pray do not forget it;" soon after which he breathed his last. Crito went to his body, and closed his mouth and eyes. Such was the end of Socrates; in the first year of the 95th Olympiad, and the 70th of his age. Cicero * says, he could never read the description of his death in Plato without tears.

Plato, and the rest of Socrates's disciples, apprehending the rage of his accusers was not satiated by that victim, retired to

* Quid dicam de Socrate, cujus morti illacrymari soleo Platonem legens? De nat. deor. lib. iii. n. 82.

Megara, to the house of Euclid; where they staid till the storm blew over. Euripides, however, to reproach the Athenians with the horrible crime they had committed, in condemning the best of men to die upon such slight grounds, composed his tragedy called Palamedes, in which, under the name of that hero, who was also destroyed by a black calumniation, he deplored the misfortune of his friend. When the actor came to repeat this verse,

"You doom the justest of the Greeks to perish,"

the whole theatre, remembering Socrates in so distinct an image of him, melted into tears, and a decree passed to prohibit speaking any more of him in public. Some believe Euripides was dead before Socrates, and reject this circumstance.

However it were, the people of Athens did not open their eyes till some time after the death of Socrates. Their hatred being satisfied, their prejudices expired, and time having given them opportunity for reflection, the notorious injustice of the sentence appeared in all its horrors. Nothing was heard throughout the city but discourses in favour of Socrates. The academy, the Lycæum, private houses, public walks, and market-places, seemed still to re-echo the sound of his loved voice. Here, said they, he formed our youth, and taught our children to love their country, and to honour their parents. In this place, he gave us his admirable lessons, and sometimes made us seasonable reproaches, to engage us more warmly in the pursuit of virtue. Alas! how have we rewarded him for such important services! Athens was in universal mourning and consternation. The schools were shut up, and all exercises suspended. The accusers were called to account for the innocent blood they had caused to be shed. Melitus was condemned to die, and the rest banished. Plutarch observes, that all those who had any share in this black calumny, were in such abomination among the citizens, that no one would give them fire, answer them any question, nor go into the same bath with them, and had the place cleansed where they had bathed, lest they should be polluted by touching it; which drove them into such despair, that many of them killed themselves.

* The Athenians, not contented with having punished his accusers, caused a statue of brass to be erected to him, of the workmanship of the celebrated Lysippus, and placed it in one of the most conspicuous parts of the city. Their respect and gratitude rose even to a religious veneration; they dedicated a chapel to him, as to a hero and a demi-god, which they called Σωκρατεῖον, that is to say, "the chapel of Socrates."

* Diog. p. 116.

SECTION VIII.

REFLECTIONS UPON SOCRATES, AND THE SENTENCE PASSED UPON HIM BY THE ATHENIANS.

We must be very much surprised, when on the one side we consider the extreme delicacy of the people of Athens, as to what regards the worship of the gods, which ran so high as to occasion their condemning the most eminent persons upon the simple suspicion of their failing in respect for them; and on the other, when we see the exceeding toleration (to call it no worse) with which the same people hear comedies every day, in which all the gods are turned into ridicule in a manner capable of inspiring the highest contempt for them. All Aristophanes's pieces abound with pleasantries, or rather buffooneries, of this kind; and if it is true, that this poet did not know what it was to spare the greatest men of the republic, it may be said also as justly, he was still less favourable to the gods.

Such were the daily entertainments in the theatre, which the people of Athens not only heard without pain, but with such joy, pleasure, and applause, that they rewarded the poet with public honours, who diverted them so agreeably. What was there in Socrates, that came near this excessive licence? Never did any person of the pagan world speak of the Divinity, or of the adoration due to him, in so pure, so noble, and so respectful a manner. He did not declare against the gods publicly received and honoured by a religion more ancient than the city: he only avoided imputing to them the crimes and infamous actions, which the popular credulity ascribed to them, and which were only proper to depreciate and decry them in the sense of the people. He did not blame the sacrifices, festivals, nor the other ceremonies of religion; he only taught, that all that pomp and outward show could not be agreeable to the gods without uprightness of intention and purity of heart.

This wise, this illumined, this religious man, however, with all his veneration and noble sentiments in regard to the Divinity, is condemned as an impious person by the suffrages of almost an whole people, without his accusers being able to instance one single avowed fact, or to produce any proof with the least appearance of probability.

From whence could so evident, so universal, and so determinate a contradiction arise among the Athenians? A people, abounding in other respects with wit, taste, and knowledge, must without doubt have had their reasons, at least in appearance, for a conduct so different, and sentiments so oppofite to their general character. May we not say, that the Athenians considered their gods in a double light? They confined their

real religion to the public, solemn, and hereditary worship, as they had received it from their ancestors, as it was established by the laws of the state, had been practised from immemorial time, and especially confirmed by the oracles, augurs, offerings, and sacrifices. It is by this standard they regulated their piety; against which they could not suffer the least attempt whatsoever: it was of this worship alone they were jealous; it was for these ancient ceremonies they were such ardent zealots; and they believed, though without foundation, that Socrates was an enemy to them. But there was another kind of religion, founded upon fable, poetical fictions, popular opinions, and foreign customs; for this they were little concerned, and abandoned it entirely to the poets, to the representations of the theatre, and common conversation.

* What grossness did they not attribute to Juno and Venus? No citizen would have been satisfied that his wife or daughters should have resembled these goddesses. Timotheus, the famous musician, having represented Diana upon the stage of Athens, transported with folly, fury, and rage, one of the spectators conceived he could not make a greater imprecation against him, than to wish his daughter might become the likeness of that divinity. It is better, says Plutarch, to believe there are no gods, than to imagine them of this kind; open and declared impiety being less profane, if we may be allowed to say so, than so gross and absurd a superstition.

However it be, the sentence, of which we have related the circumstances, will, through all ages, cover Athens with infamy and reproach, that all the splendor of its glorious actions, for which it is otherwise so justly renowned, can never obliterate; and it shows at the same time, what is to be expected from a people, gentle, humane, and beneficent at bottom (for such the Athenians really were), but warm, proud, haughty, inconstant, wavering with every wind, and every impression. It is therefore with reason, that their assemblies have been compared to a tempestuous sea; as that element, like the people, though calm and peaceable of itself, is subject to be frequently agitated by a violence not its own.

As to Socrates, it must be allowed that the pagan world never produced any thing so great and perfect. When we observe to what an height he carries the sublimity of his sentiments, not only in respect to moral virtue, temperance, sobriety, patience in adversity, the love of poverty, and the forgiveness of wrongs; but what is far more considerable, in regard to the Divinity, his unity, omnipotence, creation of the world, and providence in the government of it; the immortality of the

* Plut. de superstit. p. 170.

soul, its ultimate end and eternal destiny; the rewards of the good, and the punishment of the wicked; when we consider this train of sublime knowledge, we ask our reason whether it is a pagan who thinks and speaks in this manner, and can scarce persuade ourselves, that from so dark and obscure a fund as paganism, should shine forth such living and glorious rays of light.

It is true, his reputation was not without alloy, and it has been affirmed, that the purity of his manners did not answer those of his sentiments. † This question has been discussed among the learned, but my plan will not permit me to treat it in its extent. The reader may see Abbé Fraguier's dissertation in defence of Socrates against the reproaches made him on account of his conduct. The negative argument he makes use of in his justification, seems a very strong one. He observes, that neither Aristophanes in his comedy of the Clouds, which is entirely against Socrates, nor his vile accusers in his trial, have advanced one word that tends to impeach the purity of his manners: and it is not probable, that such violent enemies as these would have neglected one of the most likely methods to discredit him in the opinion of his judges, if there had been any foundation or appearance for the use of it.

I confess, however, that certain principles of Plato his disciple, held by him in common with his master, upon the nudity of the combatants in the public games, from which at the same time he did not exclude the fair sex, and the behaviour of Socrates himself, who wrestled naked man to man with Alcibiades, gives us no great idea of that philosopher's delicacy in point of modesty and bashfulness. * What shall we say of his visit to Theodota, a woman of Athens of indifferent reputation, only to assure himself with his own eyes of her extraordinary beauty, which was much talked of, and of the precepts he gave her for the attraction of admirers, and the retaining them in her snares? Do such lessons consist much with a philosopher? I pass over many other things in silence.

I am the less surprised, after this, that several of the fathers have censured him in regard to purity of manners, and that they have thought fit to apply to him, as well as to his disciple Plato, what St. Paul ‡ says of the philosophers; that God by a just judgment has abandoned them to a reprobate sense, and to the most shameful lusts for their punishment; in that, having clearly known there was but one true God, they had not honoured him as they ought, by publicly avowing their belief, and were not ashamed to associate him with an innumerable multitude of divinities, ridiculous and infamous even in their own opinions.

† Memoires de l'Académie des Inscrip. tom. iv. p. 372.
* Xenoph. Memor. l. iii. p. 783—786. ‡ Rom. c. i. v. 17—32.

And in this, properly speaking, consists the crime of Socrates, who was not guilty in the eyes of the Athenians, but gave occasion for his being justly condemned by the eternal Truth. It had illuminated his soul with the most pure and sublime lights, of which the pagan world was capable; for we are not ignorant, that all knowledge of God, even natural, cannot come but from himself alone. He held admirable principles with relation to the Divinity. He agreeably rallied the fables upon which the ridiculous mysteries of his age were founded. He often spoke, and in the most exalted terms, of the existence of one only God, eternal, invisible, creator of the universe, supreme director and arbiter of all events, avenger of crimes, and rewarder of virtues: but he did * not dare to give a public testimony of these great truths. He perfectly discerned the false and the ridiculous of the pagan system, and nevertheless, as Seneca says of the wise man, and acted himself, he observed exactly all the customs and ceremonies, not as agreeable to the gods, but as enjoined by the laws. He † acknowledged at bottom one only divinity, and worshipped with the people that multitude of infamous idols, which ancient superstition had heaped up during a long succession of ages. He held peculiar opinions in the schools, but followed the multitude in the temples. As a philosopher, he despised and detested the idols in secret; as a citizen of Athens and a senator, he paid them in public the same adoration with others; by so much the more to be condemned, says St. Augustin, as that worship, which was only external and dissembled, seemed to the people to be the effect of sincerity and conviction.

And it cannot be said that Socrates altered his conduct at the end of his life, or that he then expressed a greater zeal for truth. In his defence before the people, he declared, that he had always received and honoured the same gods as the Athenians; and the last order he gave before he expired, was to sacrifice in his name a cock to Æsculapius. Behold then this prince of the philosophers, declared by the Delphic oracle the wisest of mankind, who, notwithstanding his internal conviction of one only divinity, dies in the bosom of idolatry, and with

* Quæ omnia (ait Seneca) sapiens servabit tanquam legibus jussa, non tanquam diis grata—Omnem istam ignobilem deorum turbam, quam longo ævo longa superstitio congessit, sic, inquit, adorabimus, ut meminerimus cultum ejus magis ad morem, quam ad rem, pertinere.—Sed iste, quem philosophia quasi liberum fecerat, tamen, quia illustris senator erat, colebat quod reprehendebat, agebat quod arguebat, quod culpabat adorabat—eo damnabilius, quo illa, quæ mendaciter agebat, sic ageret, et eum populus veraciter agere existimaret. St. August. de civit. Dei. l. vi. c. 10.

† Eorum sapientes, quos philosophos vocant, scholas habebant dissentientes, et templa communia. Id. lib. de ver. rel. c. 1.

the profession of adoring all the gods of the pagan theology. Socrates is the more inexcusable in this, that declaring himself a man expressly appointed by heaven to bear witness to the truth, he fails in the most essential duty of the glorious commission he ascribes to himself: for if there be any truth in religion that we ought more particularly to avow, it is that which regards the unity of the Godhead, and the vanity of idol-worship. In this his courage had been well placed; nor would it have been any great difficulty to Socrates, determined besides as he was to die. But, says St. Augustin *, these philosophers were not designed by God to enlighten the world, nor to bring men over from the impious worship of false deities to the holy religion of the true God.

We cannot deny Socrates to have been the hero of the pagan world in regard to moral virtues. But to judge rightly of him, let us draw a parallel between this supposed hero and the martyrs of Christianity, who often were young children and tender virgins, and yet were not afraid to shed the last drop of their blood, to defend and confirm the same truths, which Socrates knew, without daring to assert in public: I mean, the unity of God, and the vanity of idols. Let us also compare the so much boasted death of this prince of philosophers, with that of our holy bishops, who have done the Christian religion so much honour, by their sublimity of genius, the extent of their knowledge, and the beauty and excellence of their writings; a St. Cyprian, a St. Augustin, and so many others who were all seen to die in the bosom of humility, fully convinced of their unworthiness and nothingness, penetrated with a lively fear of the judgments of God, and expecting their salvation from his sole goodness and condescending mercy. Philosophy inspires no such sentiments; they could proceed only from the grace of the Mediator, which, "we are taught to believe," Socrates did not deserve to know.

* Non sic ista nati erant, ut populorum suorum opinionem ad verum cultum veri Dei a simulacrorum superstitione, atque ab hujus mundi vanitate, converterent. St. August. lib. de ver. rel. c. 2.

BOOK X.

THE

HISTORY

OF THE

PERSIANS AND GRECIANS;

CONTAINING THE

MANNERS AND CUSTOMS OF THE GREEKS.

MANNERS AND CUSTOMS OF THE GREEKS.

THE most essential part of history, and which it concerns the reader most to know, is that which explains the character and manners as well of the people in general as of the great persons in particular of whom it treats; and this may be said to be in some sort the soul of history, of which the facts are only the body. I have endeavoured, as occasion offered, to paint in their true colours the most illustrious personages of Greece; it remains for me to show the genius and character of the people themselves. I shall confine myself to those of Lacedæmon and Athens, who always held the first rank among the Greeks, and shall reduce what I have to say upon this subject to three heads; their political government, war, and religion.

Sigonius, Meursius, Potter, and several others, who have written upon the Grecian antiquities supply me with great lights, and are of equal use to me in the matters it remains for me to treat.

CHAP. I.

OF POLITICAL GOVERNMENT.

THERE are three principal forms of government: monarchy, in which a single person reigns; aristocracy, in which the eldest and wisest govern; and democracy, in which the supreme authority is lodged in the hands of the people. The most celebrated writers of antiquity, as Plato, Aristotle, Polybius, and Plutarch, give the preference to the first kind

as including the most advantages with the fewest inconveniences. But all agree, and it cannot be too often inculcated, that the end of all government, and the duty of every one in authority, in whatsoever manner it be, is to use his utmost endeavours to render those under his command happy and just, by obtaining for them on the one side safety and tranquillity, with the advantages and conveniences of life, and on the other all the means and helps that may contribute to making them virtuous. As the pilot's end, says Cicero *, is to steer his vessel happily into its port, the physician's to preserve or restore health, the generals of an army to obtain victory; so a prince, and every man who governs others, ought to make the utility of the governed his view and motive, and to remember, that the supreme rule of all just government is the good of the public, † *Salus populi suprema lex esto.* He adds, that the greatest and most noble function in the world is to be the author of the happiness of mankind.

Plato in an hundred places, esteems as nothing the most shining qualities and actions of those who govern, if they do not tend to promote the two great ends I have mentioned, the virtue and happiness of the people; and he refutes at large, in the first ‡ book of his Republic, one Thrasymachus, who advanced, that subjects were born for the prince, and not the prince for his subjects; and that whatever promoted the interest of the prince and commonwealth ought to be deemed just and lawful.

In the distinctions which have been made upon the several forms of government, it has been agreed, that that would be the most perfect which should unite in itself, by an happy mixture of institutions, all the advantages, and exclude all the inconveniences, of the rest; and almost all the ancients have believed § that the Lacedæmonian government came nearest to this idea of perfection.

ARTICLE I.

OF THE GOVERNMENT OF SPARTA.

FROM the time that Heraclides had re-entered Peloponnesus, Sparta was governed by two kings, who were always of the same two families, descended form Hercules by two dif-

* Teneone igitur, moderatorem illum reip. quo referre velimus omnia? Ut gubernatori cursus secundus, medico salus, imperatori victoria, sic huic moderatori reip. beata civium vita proposita est, ut opibus firma, copiis locuples, gloria ampla, virtute honesta sit. Hujus enim operis maximi inter homines atque optimi illum esse perfectorem volo. Ad Attic. l. viii. epist. 10.

† Cic. de leg. l. iii. n. 8. ‡ Page 338—343.

§ Polyb. l. vi. p. 458, 459.

ferent branches, as I have observed elsewhere. Whether from pride, or the abuse of despotic power on the side of the kings, or the desire of independence and an immoderate love of liberty on that of the people, Sparta, in its beginnings, was always involved in commotions and revolts, which would infallibly have occasioned its ruin, as had happened at Argos and Messene, two neighbouring cities equally powerful with itself, if the wise foresight of Lycurgus had not prevented fatal consequences by the reformation he made in the state. I have related it at large in the life of that legislator,* and shall only touch here upon what regards the government.

SECTION I.

IDEA OF THE SPARTAN GOVERNMENT.

LYCURGUS restored order and peace in Sparta by the establishment of the senate. It consisted of 28 senators, and the two kings presided in it. This august council, formed out of the wisest and most experienced men in the nation, served as a counterpoise to the two other authorities, that of the kings, and that of the people; and whenever the one was for overbearing the other, the senate interposed, by joining the weakest, and thereby held the balance between both. At length, to prevent this body itself from abusing its power, which was very great, a kind of curb was annexed to it, by the nomination of five Ephori, who were elected out of the people, whose office lasted only one year, and who had authority, not only over the senators, but the kings themselves.

The power of the kings was extremely limited, especially in the city, and in time of peace. In war they had the command of the fleets and armies, and at that time greater authority. However,† they had even then a kind of inspectors and commissioners assigned them, who served as a necessary council, and were generally chosen for that office, from their being out of favour with them, in order that there should be no connivance on their side, and the republic be the better served. There was almost continually some secret misunderstanding between the two kings; whether it proceeded from a natural jealousy between the two branches, or was the effect of the Spartan policy, to which their too great union might have given umbrage.

The Ephori had a greater authority at Sparta than the tribunes of the Roman people. They presided in the election of the magistrates, and could call them to an account for their administration. Their power extended even to the persons of their kings, and of the princes of the blood royal, whom they had a right to imprison, which they actually used in regard to

* Book v. Art. vii. † Arist. de rep. l. ii. p. 331.

Pausanias. When they sat upon their seats in the tribunal, they did not rise up when the kings entered, which was a mark of respect paid them by all the other magistrates, and seem to imply a kind of superiority in the Ephori from their representing the people; and it is observed of * Agesilaus, that when he was seated upon his throne to dispense justice, and the Ephori came in, he never failed to rise up to do them honour. It is very probable, that before him it was not usual for the kings to behave in that manner, Plutarch relating this behaviour of Agesilaus as peculiar to him.

All public business was proposed and examined in the senate, and resolutions passed accordingly in the same place. But the decrees of the senate were not of force, unless ratified by the people.

There must have been exceeding wisdom in the laws established by Lycurgus for the government of Sparta, because, as long as they were exactly observed, no commotions or seditions of the people were ever known in the city, no change in the form of government was ever proposed, no private person usurped authority by violence, or made himself tyrant; the people never thought of depriving the two families, in which it had always been, of the sovereignty, nor did any of the kings ever attempt to assume more power than the laws admitted. This reflection,† which both Xenophon and Polybius make, shows the idea they had of the wisdom of Lycurgus, in point of his policy, and the opinion we ought to have of it. In effect, no other city of Greece had this advantage, and all of them experienced many changes and vicissitudes for want of the like laws to perpetuate their form of government.

The reason of this constancy and stability of the Lacedæmonians in their government and conduct is, that in Sparta the laws governed absolutely, and with sovereign authority; whereas the greatest part of the other Grecian cities, abandoned to the caprice of private men, to despotic power, to an arbitrary and irregular sway, experienced the truth of Plato's saying,§ that that city is miserable, where the magistrates command the laws, and not the laws the magistrates.

The example of Argos and Messene, which I have already related, would alone suffice to show how just and true that reflection is. ‡ After their return from the Trojan war, the Greeks, distinguished by the name of Dorians, established themselves in three cities of Peloponnesus, Lacedæmon, Argos, and Messene, and swore alliance and protection of each other. These three cities, governed alike by monarchical

* Plat. in Agesil. p. 597.
† Xenoph. in Agesil. p. 651. Polyb. l. vi. p. 456.
§ Plat. l. iv. de leg. p. 715.
‡ Plut. l. iii. de leg. p. 683—685. Plut. in Lycurg. p. 43.

power, had the same advantages, except in the fertility of the lands where they were situated, in which the two latter carried it extremely. Argos and Messene however did not long preserve their superiority. The haughtiness of the kings, and the disobedience of the people, occasioned their fall from the flourishing condition in which they had been at first; and their example proved, says Plutarch after Plato, that it was the peculiar favour of the gods which gave the Spartans such a man as Lycurgus, capable of prescribing so wise and reasonable a plan of government.

To support it without change, particular care was taken to educate the youth according to the laws and manners of the country, in order that they might become a second nature in them, by being early ingrafted into them, and confirmed by long habitude. The hard and sober manner in which they were brought up, inspired them during the rest of their lives with a natural taste for frugality and temperance, that distinguished them from all other people, and wonderfully adapted them to support the fatigues of war. ‡ Plato observes, that this salutary custom had banished from Sparta, and all the territory in its dependence, drunkenness, debauchery, and all their consequential disorders; insomuch that it was a crime punishable by law to drink wine to excess even in the Bacchanalia, which every where else were days of licence, wherein whole cities gave themselves up to the last excesses.

They also accustomed the children from their earliest infancy to an entire submission to the laws, magistrates, and all in authority; and * their education, properly speaking, was no more than an apprenticeship of obedience. It was for this reason Agesilaus advised Xenophon to send his children to Sparta, as to an excellent school,† where they might learn the greatest and most noble of all sciences, "to obey and to command," for the one naturally leads on to the other. It was not only the mean, the poor, and the ordinary citizens, who were subjected in this manner to the laws; but the rich, the powerful, the magistrates, and even kings; and they did not distinguish themselves from the others in any thing but more exact obedience; convinced that such behaviour was the surest means to their being obeyed and respected themselves by their inferiors.

§ Hence came the so much celebrated answers of Demaratus. Xerxes could not comprehend how the Lacedæmonians, who had no master to controul them, should be capable to confront dangers and death. "They are free and independent of all "men," replied Demaratus, "but the law is above them, and

‡ Plat. l. i. de leg. p. 637.

* Ὡς τὴν παιδείαν οὖσαι μελέτην ὑποτιθίας. Plut. in Lycurg. p. 58.

† Μεθομένους τῶν μαθημάτων τὸ κάλλιστον, ἄρχεσθαι καὶ ἄρχειν. Plut. in Agesil. p. 606.

§ Herod. l. vii. c. 145, 146.

"commands them: and that law ordains that they must con-"quer or die." § Upon another occasion, when somebody expressed their surprise, that being king he should suffer himself to be banished: "it is," said he, "because at Sparta the "laws are stronger than the kings."

‖ This appears evidently in the ready obedience of Agesilaus to the orders of the Ephori, when recalled by them to the support of his country; a delicate occasion for a king and a conqueror; but to him it seemed more * glorious to obey his country and the laws, than to command numerous armies, or even to conquer Asia.

SECTION II.

LOVE OF POVERTY INSTITUTED AT SPARTA.

To this entire submission to the laws of the state, Lycurgus added another principle of government no less admirable, which was to remove from Sparta all luxury, profusion, and magnificence: to decry riches absolutely, to make poverty honourable, and at the same time necessary, by substituting a species of iron money for gold and silver coin, which till then had been current. I have explained elsewhere the measures that were used to make so difficult an undertaking succeed, and shall confine myself here to examining what judgment should be passed on it as it affects a government.

The poverty to which Lycurgus reduced Sparta, and which seemed to prohibit all conquest, and to deprive it of all means to augment its force and grandeur, was well adapted to rendering it powerful and flourishing. Such a constitution of government, which till then had no example, nor has since been imitated by any state, argues a great fund of prudence and policy in a legislator: and the medium conceived afterwards under Lysander, in continuing individuals in their poverty, and restoring to the public the use of gold and silver coin, was it not a wise amendment of what was too strained and excessive in that law of Lycurgus of which we are speaking?

It seems, if we consult only the common views of human prudence, that it is just to reason in this manner; but the event, which is an infallible evidence and arbiter in this place, obliges me to be of a quite different opinion. Whilst Sparta remained poor, and persisted in the contempt of gold and silver, which continued for several ages, she was powerful and glorious, and the commencement of her decline may be dated from the time when she began to break through the severe prohibition of Lycurgus against the use of gold and silver money.

§ Plut. in Apoph. Lacon. p. 210. ‖ Idem in Agesil. p. 603, 604.

* Multo gloriosus duxit, si institutis patriæ paruisset, quam si bello superasset Asiam. Cornel. Nep. in Agesil. c. iv.

The education which he instituted for the young Lacedæmonians, the hard and sober life which he recommended with so much care, the painful and violent exercises of the body prescribed by him, the abstraction from all other application and employment; in a word, all his laws and institutions show, that his view was to form a people of soldiers, solely devoted to arms and military functions. I do not pretend to justify absolutely this scheme, which had its great inconveniences, and I have expressed my thoughts of it elsewhere. But admitting it good, we must confess that legislator showed great wisdom in the means he took for its execution.

The almost inevitable danger of a people solely trained up for war, who have always arms in their hands, and what is most to be feared, is injustice, violence, ambition, the desire of increasing their power, of taking advantage of their neighbour's weakness, of oppressing them by force, of invading their land under false pretexts, which the lust of dominion never fails to suggest, and of extending their bounds as far as possible; all vices and extremes, which are horrid in private persons, and the ordinary commerce of life, but which men have thought fit to applaud as grandeur and glory in the persons of princes and conquerors.

The great care of Lycurgus was to defend his people against this dangerous temptation. Without mentioning the other means he made use of, he employed two which could not fail of producing their effect. The * first was to prohibit all navigation and war at sea to his citizens. The situation of his city, and the fear lest commerce, the usual source of luxury and depravation, should corrupt the purity of the Spartan manners, might have a share in this decree. But his principal motive was to put it out of his citizens' power to project conquests, which a people shut up within the narrow bounds of a peninsula could not carry very far without being masters at sea.

The second means, still more efficacious, was to forbid all use of gold or silver money, and to introduce a species of iron coin in its stead, which was of great weight and small value, and could only be current at home. How with such money should foreign troops be raised and paid, fleets fitted out, and numerous armies kept up either by land or sea?

So that the design of Lycurgus, in rendering his city warlike, and putting arms into their hands, was not, as † Polybius observes, and Plutarch after him, to make them illustrious conquerors, who might carry war into remote regions, and subject great numbers of people. His sole end was, that, shut

* Ἀπέρρητο δὲ αὐτοῖς ναυσὶ εἶναι, καὶ ναυμαχεῖν. Plut. in Instit. Lacon. p. 239.

† Polyb. l. vi. p. 491. Plut. in Lycurg. p. 59.

up within the extent of the lands and dominions left them by their ancestors, they should have no thoughts but of maintaining themselves in peace, and defending themselves successfully against such of their neighbours as should have the rashness to invade them; and for this they had occasion for neither gold nor silver, finding in their own country, and still more in their sober and temperate manner of life, all that was sufficient for the support of their armies, when they did not quit their own, or the lands of their neighbours.

Now, says Polybius, this plan once admitted, it must be allowed that there is nothing more wise nor more happily conceived than the institutions of Lycurgus, for the maintaining a people in the possession of their liberty, and to secure to them the enjoyment of peace and tranquillity. In effect, let us imagine a little republic, like that of Sparta, of which all the citizens are inured to labour, accustomed to live on a little, warlike, courageous, intrepid; and that the fundamental principle of this small republic is to do no wrong to any one, nor to disturb its neighbours, nor invade their lands or interests, but, on the contrary, to declare in favour of the oppressed against the injustice and violence of oppressors; is it not certain that such a republic, surrounded by a great number of states of equal extent, would be generally respected by all the neighbouring people, would become the supreme arbiter of all their quarrels, and exercise an empire over them, by so much the more glorious and lasting as it would be voluntary, and founded solely in the opinion those neighbours would have of its virtue, justice, and valour?

* This was the end Lycurgus proposed to himself. Convinced that the happiness of a city, like that of a private person, depends upon virtue, and upon being well within itself, he regulated Sparta so as it might always suffice to its own happiness, and act upon principles of wisdom and equity. From thence arose that universal esteem of the neighbouring people and even of strangers for the Lacedæmonians, who asked of them neither money, ships, nor troops, but only that they would lend them a Spartan to command their armies; and when they had obtained their request, they paid him entire obedience, with every kind of honour and respect. In this manner the Sicilians obeyed Gylippus, the Chalcidians Brasidas, and all the Greeks of Asia, Lysander, Callicratidas, and Agesilaus; † regarding the city of Sparta as a model for all others in the arts of living and governing.

The epocha of the declension of Sparta begins with the open violation of Lycurgus's laws. I do not pretend that they had

* Plut. p. 58.

† Πρὸς σώμασαν τὴν τῶν Σπαρτιατῶν πόλιν, ὥσπερ παιδαγωγὸν ἢ διδάσκαλον ἐυχόμενος βίν καὶ τεταγμένης πολιτείας ἀποδέξασθαι.

always been exactly observed till that time, which was far from the case; but the spirit and genius of those laws had almost always prevailed with the majority of the persons who governed. No sooner had the ambition of reigning over all Greece inspired them with the design of having naval armies, and foreign troops, and that money was necessary for the support of those forces, than Sparta, forgetting her ancient maxims, saw herself reduced to have recourse to the barbarians, which till then she had detested, and basely to make her court to the kings of Persia, whom she had formerly vanquished with so much glory; and that only to draw from them some aids of money and troops against their own brethren, that is to say, against people born and settled in Greece like themselves. Thus had they the imprudence and misfortune to recal with gold and silver into Sparta all the vices and crimes which the iron money had banished, and to prepare the way for the changes which ensued, and were the cause of their ruin. And this infinitely exalts the wisdom of Lycurgus, in having foreseen, at such a distance, what might strike at the happiness of his citizens, and provided salutary remedies against it in the form of government he established at Sparta. Another legislator, who had preceded him several ages, has a right to share this glory with him.

SECTION II.

LAWS ESTABLISHED BY MINOS IN CRETE.

ALL the world knows, that Lycurgus had formed the plan of most of his laws upon the model of those observed in the island of Crete, where he passed a considerable time for the better studying of them. It is proper I should give some idea of them here, having forgot to do it in the place where it would have been more natural, that is, when I spoke for the first time of Lycurgus and his institutions.

Minos, whom fable calls the son of Jupiter, was the author of these laws. He * lived about 100 years before the Trojan war. He was a powerful, wise, and gentle prince, and still more estimable for his moral virtues than his military abilities. After having conquered the island of Crete, and several others in its neighbourhood, he applied himself to strengthen by wise laws the new state, of which he had possessed himself by the force of arms. † The end which he proposed in the establishment of these laws, was to render his subjects happy by making them virtuous. He banished idleness and voluptuousness from his states, and, with them, luxury and vicious pleasures, the fruitful sources of all vice. Well knowing that liberty was justly regarded as the most precious and greatest good, and

* A. M. 2720. Ant. J. C. 1284. † Strab. l. x. p. 480.

that it cannot subsist without a perfect union of the people, he endeavoured to establish a kind of equality amongst them, which is the tie and basis of it, and very proper to remove all envy, jealousy, hatred, and dissension. He did not undertake to make any new division of lands, nor to prohibit the use of gold and silver. He applied himself to the uniting of his subjects by other ties, which seemed to him neither less firm nor less reasonable.

He decreed that the children should be all brought up and educated together by troops and bands; in order that they might learn early the same principles and maxims. Their life was hard and sober. They were accustomed to be satisfied with little, to suffer heat and cold, to walk over steep and rugged places, to skirmish with each other in small parties, to suffer courageously the blows they received, and to exercise themselves in a kind of dance, in which they carried arms in their hands, and which was afterwards called the Pyrrhic; in order, says Strabo, that, even to their diversions, every thing might breathe and form them for war. They were also made to learn certain airs of music, but of a manly martial kind.

* They were not taught either to ride, or to wear heavy armour; but in return, they were made to excel in drawing the bow, which was their most usual exercise. Crete is not a flat even country, nor fit for breeding of horses, as is that of the Thessalians, who passed for the best cavalry in Greece; but a rough, broken country, full of shelves and high lands, where heavy-armed troops could not exercise themselves in the horse race. But as to archery and light-armed soldiers, fit to execute the devices and stratagems of war, the Cretans pretended to hold the foremost rank.

Minos thought proper to establish in Crete a community of tables and meals. Besides several other great advantages which he found in this institution, as the introducing a kind of equality in his dominions, the rich and poor having the same diet, the accustoming his subjects to a frugal and sober life, the cementing friendship and unity between them by the usual gaiety and familiarity of the table, he had also in view the custom of war, in which the soldiers are obliged to eat together. † It was the public that supplied the expences of these tables. Out of the revenues of the state, a part was applied to the uses of religion and the salaries of the magistrates, and the rest allotted for the public meals; so that the women, children, and men of all ages were fed at the cost and in the name of the republic. In this Aristotle gives the preference to the meals of Crete before those of Sparta, wherein private persons were obliged to furnish their proportion, and without it were not admitted into the assemblies; which was to exclude the poor.

* Plat. de leg. l. i. p. 623. † Arist. de. rep. l. iii. c. 10.

* After eating, the old men discoursed upon the affairs of the state. The conversation turned generally upon the history of the country, upon the actions and virtues of the great men of it, who had distinguished themselves either by their valour in war, or their wisdom in peace; and the youth who were present at these entertainments were exhorted to propose those great persons to themselves as their models, for the forming of their manners, and the regulation of their conduct.

† Minos, as well as Lycurgus, is reproached with having no other view in his laws than war; which is a very great fault in a legislator. It is true, this appears to have been his principal attention, because he was convinced that the repose, liberty, and riches of his subjects were under the protection, and in a manner under the guard of arms and military knowledge; the conquered being deprived of all those advantages by the victor. But he ordained that war should be only made for the sake of peace; and his laws are far from being confined to that sole object.

Amongst the Cretans, the cultivation of the mind was not entirely neglected, and care was taken to give the youth some tincture of learning. The works of Homer ‡, of much later date than the laws of Minos, were not unknown amongst them, though they set small value upon, and made little use of foreign poets. § They were very curious in such knowledge as is proper to form the manners; and, what is no small praise, they piqued themselves upon thinking much and speaking little. ‖ The poet Epimenides, who made a voyage to Athens, in the time of Solon, and was in great estimation there, was of Crete, and by some placed in the number of the seven sages.

One of Minos's institutions, which Plato ¶ admires the most, was to inspire early into the youth an high respect for the maxims, customs, and laws of the state, and not to suffer them to dispute or call in question the wisdom of their institution; but to consider them not as prescribed and imposed by men, but as emanations of the Divinity himself. Accordingly he had industriously apprised the people that Jupiter himself had dictated them to him. He had the same attention in regard to the magistrates and aged persons, whom he recommended to honour in a peculiar manner; and, in order that nothing might prevent the respect due to them, he ordained, that if any defects were observed in them, they should never be mentioned in the presence of the youth: a wise precaution, and which would be very becoming in the ordinary practice of life!

The government of Crete was at first monarchical, of which Minos has left a perfect model to all ages. According to him,

* Athen. l. iv. p. 643.
† Plat. de leg. l. i. p. 626.
‡ Plat. de leg. l. ii. p. 680.
§ Idem. l. i. p. 641.
‖ Plut. in Solon. p. 84.
¶ De leg. l. i. p. 683.

as a most great and excellent man * observes, the king can do every thing over the people, but the laws every thing over him. He has an absolute power to do good, and his hands are tied up from doing evil. The laws intrust the people in his hands as the most sacred of deposits, upon condition that he shall be their common father. The same laws require, that a single man by his wisdom and moderation shall constitute the felicity of an infinite number of subjects; and not that the subjects by their misery and abject slavery, shall be substituted to gratify the pride and low passions of a single man. According to him, the king ought to be abroad the defender of his country at the head of armies, and at home the judge of his people, to render them good, wise, and happy. It is not for himself that the gods have made him king, and he is only so for the service of his people. He owes them his whole time, care, and affection; and is worthy of the throne only as he devotes himself to the public good. Such is the idea † Minos had of the sovereignty, of which he was a living image in his own person, and which Hesiod has perfectly expressed in two words, by calling that prince, "the most royal of mortal "kings," βασιλεύτατον θνητῶν βασιλῆα: that is to say, that he possessed in a supreme degree all royal virtues, and was a king in all things.

‡ It appears that the authority of king was of no long duration, and that it gave place to a republican government, as Minos had intended. The senate, composed of thirty senators, formed the public council. In that assembly the public affairs were examined, and resolutions taken; but they were of no force till the people had given them their approbation, and confirmed them by their suffrages. The magistrates, to the number of ten, established for maintaining good order in the state, and therefore called cosmi §, held the two other bodies of the state in respect, and were the balance between them. In time of war the same persons commanded the army. They were chosen by lot, but only out of certain families.—Their office was for life, and they were not accountable to any for their administration. Out of this company the senators were elected.

The Cretans made the slaves and mercenaries cultivate their lands, who were obliged to pay them a certain annual sum. They were called Perioeci, apparently from their being people in the neighbourhood whom Minos had subjected. As they inhabited an island, and consequently a country separate from all others, the Cretans had not so much to fear from these vassals as the Lacedæmonians from the helots, who

* Monsieur de Fenelon, archbishop of Cambray.
† Plat. in Min. p. 320. ‡ Arist. de rep. l. ii. c. 10.
§ Κοσμος, ordo.

often joined the neighbouring people against them. * A custom anciently established in Crete, from whence it was adopted by the Romans, gives us reason to believe that the vassals who manured the lands, were treated with great goodness and favour. In the feasts of Mercury, the masters waited on their slaves at table, and did them the same offices as they received from them the rest of the year; precious remains and traces of the primitive world, in which all men were equal, that seemed to inform the masters, that their servants were of the same condition with themselves, and that to treat them with cruelty or pride, was to renounce humanity.

† As a prince cannot do every thing alone, and is obliged to associate co-operators with himself, for whose conduct he is accountable, Minos charged his brother Rhadamanthus with a share in the administration of justice in the capital city; which is the most essential and indispensable function of sovereignty. He knew his probity, disinterestedness, ability, and constancy, and had taken pains to form him for so important an office. Another minister had the care of the rest of the cities, who made a circuit three times a year, to examine whether the laws established by the prince were duly observed, and the inferior magistrates and officers religiously acquitted themselves of their duty.

Crete, under so wise a government, changed its aspect entirely, and seemed to have become the abode of virtue, probity, and justice: as we may judge, from what fable tells us of the honour Jupiter did these three brothers, in making them the judges of the other world; for every body knows, that fable is founded upon real history, though disguised under agreeable emblems and allegories, adapted to recommend truth by the ornaments of fancy.

‡ It was, according to fabulous tradition, a law established from all times, that men in departing out of this life should be judged, in order to their receiving the reward or punishment due to their good or evil actions. In the reign of Saturn, and in the first years of that of Jupiter, this judgment was pronounced at the instant preceding death, which left room for very flagrant injustice. Princes, who had been cruel and tyrannical, appearing before their judges in all the pomp and splendour of their power, and producing witnesses to depose in their favour; because, as they were still alive, they dreaded their anger; the judges, dazzled with this vain show, and deceived by such false evidence, declared these princes innocent, and dismissed them with permission to enter into the happy abodes of the just. The same may be said in

* Athen. l. xiv. p. 639. † Plat. in Min. p. 319.
‡ Plat. in Gorg. p. 523—526. In Axioch. p. 371.

regard to the rich; but for the poor and helpless, calumny and malice pursued them even to this last tribunal, and found means to have them doomed for ever as criminals.

Fable adds, that upon reiterated complaints and warm remonstrances made to Jupiter upon this account, he changed the form of these trials. The time for them was fixed to be the very moment after death. Rhadamanthus and Æacus, both sons of Jove, were appointed judges; the first for the Asiatics, the other for the Europeans; and Minos over them, to decide supremely in cases of doubt and obscurity. Their tribunal is situated in a place called "the field of truth," because neither falsehood nor calumny can approach it. The greatest prince must appear there, as soon as he has resigned his last breath, deprived of all his grandeur, reduced to his naked self, without defence or protection, silent and trembling for his own doom, after having made the whole world tremble for theirs. If he be found guilty of crimes which are of a nature to be expiated, he is confined in Tartarus for a certain time only, and with assurance of being released as soon as he shall be sufficiently purified. But if his crimes are unpardonable, such as injustice, perjury, and the oppression of his people, he is cast into the same Tartarus, there to suffer eternal miseries. The just, on the contrary, of whatsoever condition they are, are conducted into the blessed abodes of peace and joy, to partake of a felicity which shall have no end.

Who does not see that the poets, under the cover of these fictions, ingenious indeed, but little to the honour of the gods, intended to give us the model of an accomplished prince, whose first care is to render justice to his people, and to image the extraordinary happiness Crete enjoyed under the wise government of Minos? This happiness did not expire with him. * The laws he established subsisted in all their vigour even in Plato's time; that is to say, more than 900 years after; † and they were considered as the effect of his long ‡ conversations for many years with Jupiter, who had condescended to become his teacher, to enter into a § familiarity with him as with a friend, and to form him in the great art of reigning with a secret complacency, as a favourite disciple, and a tenderly beloved son. It is in this manner Plato explains these words of Homer: ‖ Διὸς μεγάλου ἄρρητα; the most exalted praise, according to him, that can

* Plat. in Min. p. 321. † Idem. p. 319.
‡ Et Jovis arcanis Minoe admissus. Horat.
§ This poetical fiction is perhaps taken from the holy scriptures, which say of Moses; And the Lord spake unto Moses, face to face, as a man speaketh unto his friend. Exod. xxxiii. 11.
‖ Odyss. T. ver. 179.

be given to a mortal, and which that poet ascribes only to Minos.

Notwithstanding so shining and solid a merit, the theatres of Athens resounded with nothing so much as imprecations against the memory of Minos; and Socrates, in the dialogue of Plato I have already often cited, observes upon, and gives the reason for them: But first he makes a reflection well worthy of being weighed. "When either the praise or dispraise "of great men is in question, it is infinitely proper," says he, "to treat them with circumspection and wisdom; because up- "on that depends the idea men form to themselves of virtue "and vice, and the distinction they ought to make between "the good and the bad. "For," adds he, "God con- "ceives a just indignation, when a person is blamed who re- "sembles himself; and, on the contrary, another praised who "is the reverse of him. We must not believe that nothing is "sacred but brass and marble; (he speaks of the statues that "were worshipped;) the just man is the most sacred, and the "wicked the most detestable of all beings in this world."

After this reflection, Socrates observes, that the source and cause of the Athenians' hatred of Minos was the unjust and cruel tribute he imposed upon them, in obliging them to send him, every nine years, seven young men and as many maids, to be devoured by the Minotaur; and he could not avoid reproaching that prince, with having drawn upon himself the abhorrence of a city like Athens, abounding with learned men, and of having sharpened the tongues of the poets against him, a dangerous and formidable race of men, from the poisoned shafts they never fail to let fly against their enemies.

It appears from what I have repeated, that Plato imputes to Minos the imposition of that cruel tribute. Appollodorus, Strabo, and Plutarch, seem to be of the same opinion. * Monsieur the Abbe Banier alleges and proves that they are mistaken, and confound the first Minos, of whom we speak, with a second, his grandson, who reigned after him in Crete, and to avenge the death of his son Androgeus, killed in Attica, declared war against the Athenians, and imposed that tribute, to which Theseus put an end by killing the Minotaur. It would indeed be difficult to reconcile so inhuman and barbarous a conduct with what all antiquity relates of the goodness, lenity, and equity of Minos, and with the magnificent praises it bestows upon the policy and institutions of Crete.

It is true the Cretans degenerated very much from their ancient reputation, which at length they absolutely lost, by an entire change of their manners, becoming avaricious, and self-interested, to a degree of thinking that no gain was base, one

* Mem. de l'Acad. des Inscrip. tom. III.

mies of labour and regularity of life, professed liars and knaves; so that *to Cretise* became a proverb amongst the Greeks, implying to lie and to deceive. Every body knows that † St. Paul cites against them as truth the testimony of one of their ancient poets (it is believed of Epimenides,) who paints them in colours much to their dishonour; but this change of manners, in whatever time it might arrive, does not at all affect the probity of the ancient Cretans, nor the glory of Minos their king.

‡ The most certain proof of that legislator's wisdom, as Plato observes, is the solid and lasting happiness, which was the effect of the sole imitation of his laws by Sparta. Lycurgus had regulated the government of that city upon the plan and idea of that of Crete, and it subsisted in an uniform manner for many ages, without experiencing the vicissitudes and revolutions so common in all the other states of Greece.

ARTICLE II.

OF THE GOVERNMENT OF ATHENS.

THE government of Athens was neither so permanent nor so uniform as that of Sparta, but suffered various alterations, according to the diversity of times and conjunctures. Athens, after having long been governed by kings, and afterwards by archons, assumed entire liberty, which gave place however for some years to the tyrannic power of the Pisistratides, but was soon after re-established, and subsisted with splendour till the defeat in Sicily, and the taking of the city by the Lacedæmonians. These subjected them to the thirty tyrants, whose authority was not of long duration, and gave place again to liberty, which continued amidst various events during a long series of years, till the Roman power had subdued Greece, and reduced it into a province.

I shall consider in this place only the popular government, and shall examine in particular five or six heads: the foundation of the government, according to Solon's establishment, the different parts of which the republic consisted, the council or senate of the five hundred, the assemblies of the people, the different tribunals for the administration of justice, the revenues or finances of the republic. I shall be obliged to be more extensive upon what regards the government of Athens than I have been upon that of Sparta, because the latter is almost sufficiently known, from what has been said of it in the life of Lycurgus.*

† Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί. The Cretans are always liars, evil beasts, slow bellies. Tit. i. 12.

‡ Plat. p. 320. * Book v. art. viii.

SECTION I.

FOUNDATION OF THE GOVERNMENT OF ATHENS.

SOLON was not the first who established the popular government at Athens.† Theseus long before him had traced out the plan, and began the execution of it. After having united the twelve towns into one city, he divided the inhabitants into three bodies; that of the nobility, to whom the superintendence in religious affairs and all offices were confided; the labourers, or husbandmen; and the artisans. He had proposed the establishment of a kind of equality between the three orders: for if the nobles were considerable by their honours and dignities, the husbandmen had the advantage of their utility to the public, and the necessity there was for their labours; and the artisans had the superiority to both the other bodies, in their number. Athens, to speak properly, did not become a popular state, till the establishment of the nine archons, whose authority continued only for one year, whereas before it was for ten; and it was not till many years after, that Solon, by the wisdom of his laws, instituted and confirmed this form of government.

* Solon's great principle was to establish as much as possible a kind of equality among his citizens, which he regarded with reason as the foundation and essential point of liberty. He resolved therefore to leave the public employments in the hands of the rich, as they had been till then, but to give the poor also some share in the government, from which they were excluded. For this reason he made an estimation of what each individual was worth. Those who were found to have an annual revenue of 500 measures, as well in grain as liquid things, were placed in the first class, and called the pentacosiomedimni, that is, those who had a revenue of 500 measures. The second class was composed of such as had 300, and could maintain a horse for war; these were called horsemen or knights. Those who had only 200, were in the third class, and were called ‡ zugitæ. Out of these three classes only the magistrates and commanders were chosen. All the other citizens, who were below these three classes, and had less revenues, were comprised under the name of theti, hirelings, or workmen labouring with their hands. Solon did not permit them to hold any office, and granted them only the right of giving their suffrages in the assemblies and trials of the people, which at first seemed a very slight privilege, but at length was found

† Plut. in Thes. p. 10, 11. * Plut. in Solon. p. 87.

‡ It is believed they were so called from their being ranked between the knights and the theti; as in the galleys those who rowed in the middle were termed zugitæ; their place was between the thalamitæ and thranitæ.

to be a very great advantage, as will appear in the sequel. I do not know whether Solon foresaw it, but he used to say, that the people were never more obedient and submissive than when they possessed neither too much nor too little liberty‡: which comes very near Galba's expression, § when, to incline Piso to treat the Roman people with goodness and lenity, he desires him to remember ‖ that he was going to command men who were incapable of bearing either entire liberty, or absolute subjection.

* The people of Athens, being become more haughty after their victories over the Persians, pretended to have a right to share in all the public offices and the magistracy; and Aristides, to prevent the disorders which too tenacious an opposition might have occasioned, thought proper to give way to them in this point. † It appears, however, from a passage in Xenophon, that the people contented themselves with the offices from whence some profit arose, and left those which related more particularly to the government of the state in the hands of the rich.

¶ The citizens of the three first classes paid every year a certain sum of money, to be laid up in the public treasury; the first a ⁂ talent, the knights half a talent, and the zugitæ ten mine ‖‖.

If ** Plutarch may be believed, Solon formed two councils, which were a kind of double limitation to fix and temper the assemblies of the people. The first was the Areopagus; but it was much more ancient than his institutions, and he only reformed it, and gave it new lustre by augmenting its power. The second was the council of the four hundred, that is, an hundred of each tribe; for Cecrops, the first king of the Athenians, had divided the people into four tribes. Clisthenes long after him changed that order, and established ten. It was in this council of the four hundred, all affairs were considered before they were proposed to the assembly of the people, as we shall soon explain.

I do not mention here another division of the people into three parties or factions, which, till the time of Pisistratus, was a continual source of troubles and seditions. One of these three parties was formed out of those who inhabited the high lands, and favoured popular government; the other out of those who lived in the plains, and they were for oligarchy;

‡ Plut. in Solon, p. 110. § Tacit. hist. l. x. c. 16.

‖ Imperaturus es hominibus, qui nec totam servitutem pati possunt, nec totam libertatem.

* Plut. in Aristid. p. 332. † Xenoph. de rep. Athen. p. 691.

¶ Pollux, l. viii. c. 10. ‡ 1000 French crowns.

‖‖ 500 livres. ** In Solon. p. 88.

and the third out of the people upon the coast, and these held the mean between both.

It is necessary, for the better understanding what we have now said, to enter into a more particular account of the Athenian people.

SECTION II.

OF THE INHABITANTS OF ATHENS.

There were three sorts of inhabitants of Athens:* citizens, strangers, and servants. In the account taken by Demetrius Phalereus in the 116 Olympiad, their number amounted to 21,000 citizens, 10,000 strangers, and 40,000 servants.† The number of citizens was almost the same in the time of Cecrops, and less under Pericles.

I. OF THE CITIZENS.

A citizen could only be such by birth or adoption. To be a natural denizen of Athens, it was necessary to be born of a father and mother both free, and Athenians.‡ We have seen that Pericles restored this law to all its force, which had not been exactly observed, and which he himself some small time after infringed. The people could confer the freedom of the city upon strangers; and those whom they had so adopted enjoyed almost the same rights and privileges as the natural citizens. The quality of citizen of Athens was sometimes granted in honour and gratitude to those who had rendered great services to the state; as to Hippocrates; and even kings have sometimes canvassed that title for themselves and their children. Evagoras, king of Cyprus, thought it much to his honour.

When the young men attained the age of 20, they were inrolled upon the list of citizens, after having taken an oath; and it was only in virtue of that public and solemn act that they became members of the state. The form of this oath is exceedingly remarkable, which Stobæus and § Pollux have preserved in the following words: "I will never dishonour the "profession of arms, nor save my life by a shameful flight. I "will fight to my last breath for the religion and civil interests "of the state, in concert with the other citizens, and alone, if "occasion be. I will not bring my country into a worse con-"dition than I found it; but will use my utmost endeavours "to make it more happy and flourishing. I will always sub-"mit myself to the laws and magistrates, and to all that shall "be ordained by the common consent of the people. If any

* A. M. 3690. Ant. J. C. 314. Athen. l. vi. p. 272.

† The text says, μυριάδας τεσσαράκοντα, 400,000, which is a manifest error. ‡ Book v. art. viii. § Pollux. l. viii. c. 9.

"one shall violate, or make void the laws, I will not disguise "or conceal such an attempt, but will oppose it either alone "or in conjunction with my fellow-citizens, and I will con- "stantly adhere to the religion of my forefathers. To all "which I call to witness Agraulis, Enylaus, Mars, and Jupi- "ter." I leave the reader to his own reflections upon this august ceremony, well adapted to inspire the love of their country into the hearts of the young citizens.

The whole people at first had been divided into four tribes, and afterwards into ten. Each tribe was subdivided into several parts, which were called Δῆμοι, pagi. It was by these two titles the citizens were described in the public acts. *Melitus, è tribu Cecropide è pago Pitthensi.*

II. OF THE STRANGERS.

I call those by that name, who, being of a foreign country, came to settle at Athens, or in Attica, whether for the sake of commerce, or the exercising any trade. They were termed μέτοικοι, inquilini. They had no share in the government, nor votes in the assembly of the people, and could not be admitted into any office. They put themselves under the protection of some citizen, as we find from a passage in *Terence, and upon that account were obliged to render him certain duties and services, as the clients did at Rome to their patrons. They were held to observe all the laws of the republic, and to conform entirely to all its customs. They paid a yearly tribute to the state of 12 † drachms, and in default of payment were made slaves, and exposed to sale. ‡ Xenocrates, the celebrated, but poor philosopher, was very near experiencing this misfortune, and was carried to prison; but Lycurgus the orator having paid the tax, released him from the farmers of the public revenues; a kind of men who in all times have been very little sensible to merit, with the exception of an exceeding few of their number. That philosopher, meeting some time after the sons of his deliverer, told them, "I pay your "father the favour he has done me with usury, for the world "praises him upon my account."

III. OF THE SERVANTS.

There were two kinds of them. The one, who were free, and not able to get their bread by their work, were obliged by the bad state of their affairs to go into service; and their condition was easy, and not laborious. The service of the other was forced and unavoidable; these were slaves, who had either been taken prisoners in war, or bought of such as trafficked publicly in them. Part of their master's estate consisted

* Thais patri se commendavit in clientelam et fidem: Nobis dedit sese. Eunuch. Act. 5. scen. ult.

† Six livres.

‡ Plut. in Flamin. p. 376.

in them, who disposed absolutely of them, but generally treated them with great humanity. * Demosthenes observes, in one of his harangues, that the condition of servants was infinitely more gentle at Athens than any where else. There was in that city an asylum and place of refuge for slaves, where the bones of Theseus had been interred, and that asylum subsisted in Plutarch's time. How glorious was it for Theseus, that his tomb could do that 1200 years after his death, which he had done himself during his life, and continue the protector of the people as he had been!

† When the slaves were treated with too much rigour and inhumanity, they had their action against their masters, who were obliged to sell them to others, if the fact were sufficiently proved. ‡ They could ransom themselves even against their master's consent, when they had laid up money enough for that purpose; for out of what they got by their labour, after having paid a certain proportion to their masters, they kept the remainder for themselves, and made a stock of it at their own disposal. Private persons, when they were satisfied with their services, often gave these slaves their liberty; and the same grace was always granted them by the public, when the necessity of the times obliged the state to arm and list them for the war among the citizens.

The humane and equitable usage with which the Athenians treated their servants and slaves, was an effect of the good temper natural to that people, and very remote from the austere and cruel severity of the Lacedæmonians in regard to their helots, which often brought their republic to the very brink of destruction. § Plutarch, with great reason, condemns this rigour. He thinks it proper to habituate one's self always to mercy, even with regard to beasts, were it only, says he, to learn by that means to treat men well, and for the sake of habituating humanity and benevolence. He relates upon this occasion a very singular fact, and very proper to explain the character of the Athenians. After having finished the temple called Hecatonpedon, they set all the beasts of burden at liberty that had been employed in the work, and assigned them fat pasturages as consecrated animals: and it was said, that one of these beasts having come to offer himself at the work, and put himself at the head of those that drew the carriages to the citadel, walking foremost, as if to exhort and encourage them, the Athenians ordained by a decree, that the creature should be maintained at the public expence till its death.

* Philip. 3.
† Plaut. in Casin.
† Plut. de superstit. p. 166.
§ Plut. in Catone, p. 338, 339.

SECTION III.

OF THE COUNCIL, OR SENATE OF FIVE HUNDRED.

In consequence of Solon's institutions, the people of Athens had a great share and authority in the govern[illegible]t. Appeals might be brought to their tribunal in all cau[illegible] they had a right to cancel the old laws, and establish ne[illegible] in a word, all important affairs, whether relating to [illegible]eace, were decided in their assemblies. In order to th[illegible]terminations being made with more wisdom and maturity, [illegible]on had instituted a council, composed of 400 senators, 1[illegible] out of each tribe, which were then four in number; th[illegible] prepared and digested the affairs which were to be laid before the people, as we shall soon explain more at large. Clisthenes, about 100 years after Solon, having increased the number of tribes to ten, augmented also that of the senators to 500; each tribe supplying 50. This was called the council, or senate of the five hundred. They received their stipend out of the public treasury.

They were chosen by lot, in which they made use of black and white beans, which were mingled and shaken in an urn, and each tribe gave in the names of those who aspired to that trust, and had the revenue assigned by the laws to qualify them for it. None could be admitted under the age of 30. After inquiry made into the manners and conduct of the candidate, he was made to take an oath, whereby he engaged to give at all times the best council he could to the people of Athens, and never to depart in the least from the tenor of the laws.

This senate assembled every day, except upon the days appointed for festivals. Each tribe in its turn furnished those who were to preside in it, called * prytanes, and this rank was decided by lot. This presidency continued 35 days, which being reckoned ten times, amounts to the number of days, except four, of the lunar year followed at Athens. This time of the presidency or prytanism, was divided into five weeks with regard to the five tens of the prytanes, who were to preside in them, and every week seven of these ten prytanes, drawn by lot, presided each their day, and were denominated Πρόεδροι, that is to say, presidents. He † who was so for the day, presided in the assembly of the senators, and in that of the people. He was charged with the public seal, as also with the keys of the citadel and treasury.

The senators, before they assembled, offered a sacrifice to Jupiter and Minerva, under the additional appellation of Goddess of Good Counsel ‡, to demand the prudence and understanding necessary in wise deliberations. The president proposed the business which was to be considered in the assembly.

* Πρυτάνεις. † He was called Ἐπιστάτης. ‡ Βούλαιος, βουλαία.

Every one gave his opinion in his turn, and always standing. After a question had been settled, it was drawn up in writing, and read with a loud voice. Each senator then gave his vote by scrutiny, in putting a bean into the urn. If the number of the white beans carried it, the question passed, otherwise it was rejected. This sort of decree was called ψήφισμα, or προβούλευμα, as much as to say, preparatory resolution. It was afterwards laid before the assembly of the people, where, if it was received and approved, it had the force of the law; if not, its authority subsisted only one year. This shows with what wisdom Solon established this council, to inform and direct the people, to fix their inconstancy, to prevent their temerity, and to assist their deliberations with a prudence and maturity not to be expected in a confused and tumultuous assembly, composed of a great number of citizens, most of them without education, capacity, or much zeal for the public good. The reciprocal dependency and natural intercourse of the two bodies of the state, which were obliged to lend each other their authority, and remained equally without force when without union and a good understanding, were besides a method judiciously contrived for supporting a wise balance between the two bodies; the people not being able to institute any thing without its being first proposed and approved by the senate, nor the senate to pass any decree into a law till it had been ratified by the people.

We may judge of the importance of this council by the matters which were treated in it, the same, without any exception, as were laid before the people; wars, taxes, maritime affairs, treaties of peace, alliances; in a word, whatever related to government; without mentioning the account which they obliged the magistrates to give on quitting their offices, and their frequent decisions and judgments upon the most serious and important affairs.

SECTION IV.

OF THE AREOPAGUS.

THIS council took its name from the place where it assembled, called * the Quarter, or Hill of Mars, because, according to some, Mars had been cited thither in judgment for a murder committed by him. It was believed to be as ancient as the nation. Cicero and Plutarch attribute the institution of it to Solon; but he only re-established it, by giving it more lustre and authority than it had had till then, and for that reason was looked upon as its founder. The number of the senators of the Areopagus was not fixed; at certain times they amounted to 200 or 300. Solon thought proper that

* Ἄρειος πάγος.

only those who had borne the office of archon should be honoured with that dignity.

This senate had the care of seeing the laws duly observed, of inspecting the manners of the people, and especially of judging in criminal cases. They held their sittings in an open place, and during the night; the former very probably to avoid being under the same roof with the criminals, and not to defile themselves by such a commerce with them; the latter, that they might not be softened by the sight of the guilty, and might judge according to justice and the laws. It was for the same reason the orators were not permitted to use their exordium or peroration, nor allowed to excite the passions, and were obliged to confine themselves solely to the subject-matter of their cause. The severity of their judgments was exceedingly dreaded, particularly in regard to murder, and they were highly attentive to inspire their citizens with horror for that crime. They‖ condemned a child to be put to death for making it his pastime to put out the eyes of quails; conceiving this sanguinary inclination as the mark of a very wicked disposition, which might one day prove fatal to many, if he were suffered to grow up with impunity.

The affairs of religion, as blasphemies against the gods, contempt of sacred mysteries, different species of impiety, and the introduction of new ceremonies and new divinities, were also brought before this tribunal. *We read in Justin Martyr, that Plato, who in his travels in Egypt had acquired great lights concerning the unity of God, when he returned to Athens took great care to dissemble and conceal his sentiments, for fear of being obliged to appear and give an account of them before the Areopagitæ; and we know that St. Paul was traduced before them, as teaching a new doctrine †, and endeavouring to introduce new gods.

These judges were in great reputation for their probity, equity, and prudence, and generally respected. Cicero, in writing to his friend Atticus, upon the fortitude, constancy, and wise severity of the Roman senate, thinks he makes a great encomium upon it, in comparing it with the Areopagus. ‡ *Senatus, Ἀρειος, πάγος, nil constantius, nil severius, nil fortius.* Cicero must have conceived a very advantageous idea of it, to speak of it as he does in the first book of his Offices. § He

‖ Nec mihi videntur Areopagitæ, cum damnaverunt puerum oculos coturnicum eruentem, aliud judicasse, quam id signum esse perniciosissimæ mentis, multisque malo futuræ si adolevisset. Quintil. l. v. c. 9.

* Cohort ad Græc. † Acts xvii. 18—20.

‡ Ad Attic. l. i. ep. 13.

§ Quamvis Themistocles jure laudetur et sit ejus nomen, quam Solonis, illustrius, citeturque Salamis clarissimæ testis victoriæ, quæ anteponatur consilio Solonis ei, quo primum constituit Areopagitas:

compares the famous battle of Salamis, in which Themistocles had so great a part, with the establishment of the Areopagus, that he ascribes to Solon; and makes no scruple to prefer, or at least to equal, the legislator's service to that for which Athens was obliged to the general of its army. "For in reality," says he, "that victory was useful to the republic only "for once, but the Areopagus will be so throughout all ages; "as by the wisdom of that tribunal, the laws and ancient "customs of the Athenian state are preserved. Themistocles "did no service to the Areopagus, but the Areopagus abundantly contributed to the victory of Themistocles; because "the republic was at that time directed by the wise counsels "of that august senate."

It appears from this passage of Cicero's, that the Areopagus had a great share in the government, and I do not doubt but it was consulted upon important affairs. Cicero here perhaps may have confounded the council of the Areopagus with that of the five hundred. It is certain, however, that the Areopagitæ were extremely active in the public affairs.

Pericles, who could never enter into the Areopagus, because chance having always been against him, he had not passed through any of the employments necessary to his admission, attempted to weaken its authority, and attained his point; which is a great blot in his reputation.

SECTION V.

OF THE MAGISTRATES.

Of these a great number were established for different functions. I shall speak only of the archons who are the most known. I have observed elsewhere that they succeeded the kings, and that their authority at first continued during life. It was at length limited to ten years, and reduced at last only to one. When Solon was commissioned to reform the government, he found them upon this foot, and to the number of nine. He did not abolish their office, but he very much diminished their power.

The first of these nine magistrates was called the archon, by way of eminence, and the year denominated from him: "*Under such an archon such a battle was fought." The

non minus præclarum hoc, quam illud, judicandum est. Illud enim semel profuit, hoc semper proderit civitati: hoc consilio leges Atheniensium, hoc majorum instituta servantur. Et Themistocles quidem nihil dixerit, in quo ipse Areopagum juverit: at ille adjuvit Themistoclem. Est enim bellum gestum consilio senatus ejus, qui a Solone erat constitutus. Offic. l. i. n. 75.

* From thence he was also called Ἐπώνυμος.

second was called the king, which was the remains and footsteps of the authority to which they had succeeded. The third was the polemarch, who at first commanded the armies, and always retained that name, though he had not the same authority, of which he had so long preserved some part. For we have seen, in speaking of the battle of Marathon, that the polemarch had a right to vote in the council of war, as well as the ten generals then in command. The six other archons were called by the common name, Thesmothetæ, which implies that they had a particular superintendence over the laws, in order to their being duly observed. These nine archons had each of them a peculiar province, and were judges in certain affairs allotted to their cognizance. I do not think it necessary to enter into the particulars of their duty, nor into those of many other employments and offices, established for the administration of justice, for the levying of taxes and tributes, for the preservation of good order in the city, for supplying it with provisions, in a word, for every thing relating to commerce and civil society.

SECTION VI.

OF THE ASSEMBLIES OF THE PEOPLE.

THESE were of two sorts; the one ordinary and fixed to certain days, and for these there was no kind of summons; the other extraordinary, according to the different occasions that arose, and the people were informed of it by express proclamation.

The place for the assembly was not fixed. Sometimes it was the public market-place, sometimes a part of the city near the citadel, called Pnyx, and sometimes the theatre of Bacchus.

The prytanes generally assembled the people. Some days before the assembly papers were fixed up, wherein the business to be considered was set down.

All the citizens, poor as well as rich, had a right to give their suffrages. They were liable to a penalty who failed of being present at the assembly, or who came too late; and to induce their punctual attendance, a reward was annexed to it, at first of an obolus, which was the sixth part of a drachm, then of three oboli, which made about fivepence French.

The assembly always began with sacrifices and prayers, in order for the obtaining from the gods the knowledge and understanding necessary to wise deliberations; and they never failed to add the most terrible imprecations against such as should wilfully advise any thing contrary to the public good.

The president proposed the affair upon which they were to deliberate. If it had been examined in the senate, and drawn up there as a question, it was read; after which those who

would speak were invited to ascend the tribunal, that they might be the better heard by the people, and inform them in the matter proposed. The oldest general spoke first, and then the rest according to their seniority; when the orators had done speaking, and concluded that it was necessary to approve or reject the decree of the senate, the people proceeded to vote, and the most common method of doing it was by holding up their hands, to denote their approbation; which was called χειροτονεῖν. The assembly was sometimes adjourned till another day, because it was too late for the number of those who lifted up their hands to be distinguished, and the plurality decided. After a resolution had been formed in this manner, it was reduced to writing, and read by an officer to the people with a loud voice, who confirmed it again by holding up their hands as before; after which the decree had the force of a law. And this was called ψήφισμα, from the greek word ψῆφος, which signifies "a pebble," or "small stone," because they were sometimes used in giving suffrages by scrutiny.

All the great affairs of the republic were discussed in these assemblies. It was in them new laws were proposed, and old ones amended; the religion and worship of the gods examined; magistrates, generals and officers created; their behavior and conduct inquired into; peace or war concluded; deputies and ambassadors appointed; treaties and alliances ratified; freedom of the city granted; rewards and honors decreed for those who had distinguished themselves in war, or rendered great services to the republic; and punishments ordained for those who had behaved themselves ill, or had violated the laws of the state, and were banished by ostracism. In fine, justice was administered, and judgment passed there, upon the most important affairs. We see from this account, which is however very imperfect, how far the people's power extended; and with what truth it may be said that the government of Athens though qualified with aristocracy, and the authority of the elders, was by its constitution democratical and popular.

I shall take occasion to observe in the sequel, of what weight the talent of eloquence is in such a republic; and in what manners orators ought to be considered in it. It is not easy to conceive how they could make themselves heard in so numerous an assembly, and where such a multitude of auditors were present. We may judge how great that was, from what has been said of it in two instances. The first relates to ostracism, and the other to the adoption of a stranger for a citizen. On each of these occasions it was necessary that no less than 6000 citizens should be present in the assembly.

I reserve for another place the reflections which naturally arise from what I have already related, and what it remains for me to say further upon the government of Athens.

SECTION VII.

OF TRIALS.

THERE were different tribunals, according to the difference of the affairs to be adjudged; but appeals might be brought to the people from all decrees of other judges, and this it was that rendered their power so great and considerable*. All the allies, when they had any cause to try, were obliged to repair to Athens; where they often remained a considerable time, without being able to obtain audience, from the multiplicity of affairs to be adjudged. This law had been imposed upon them, in order to render them more dependent upon the people, and more submissive to their authority; instead of which, had they sent commissioners to the places, they would have been the sole persons to whom the allies would have made their court, and paid their homage.

The parties pleaded their causes either in person, or employed advocates to do it for them. The time allowed for the hearing was generally fixed, and a water-clock, called in Greek κλεψύδρα, regulated its duration. The decree was passed by plurality of voices; and when the suffrages were equal, the judges inclined to the side of mercy, and acquitted the accused. It is remarkable that a friend was not obliged to give evidence against a friend.

All the citizens, even the poorest, and such as had no estates, were admitted into the number of the judges, provided they had attained the age of 30, and were known to be persons of good morals. Whilst they set in judgment, they held in their hands a kind of sceptre, which was the mark of their dignity, and laid it down when they withdrew.

The judges' salary was different at different times. They had at first only an obolus a-day, and afterwards three, where their fee remained fixed. It was but a small matter in itself, but became in time a very great charge to the public, and exhausted the treasury without much enriching particulars. We may judge of this from what is related in Aristophanes's comedy of the Wasps, wherein that poet ridicules the passion of the Athenians for trying causes, and their eager desire for the gain arising from it, which protracted and multiplied suits to infinity.

In this comedy, a young Athenian, who was to act the part I have mentioned, of turning the judges and trials of Athens into ridicule, from a state of the revenues paid into the public treasury, finds their amount to be 2000 talents.† He then examines how much of that sum falls to the share of the judges, with whom Athens was over-run, at three oboli a head per day. This appears to be annually, including all of them, only 150 talents.‡ The calculation is easy. The judges were paid

* Xen. de rep. Athen. p. 664. † About 280,000l. sterl. ‡ 7000l. sterl.

only ten months in the year, the other two being employed in festivals, when all proceedings at law were prohibited. Now three oboli a-day paid to 6000 men, make 15 talents a-month, and in consequence 150 in ten months. According to this calculation, the most assiduous judge gained only 75 livres (about three guineas) a-year. "What then becomes of the remainder "of the 2000 talents?" cries the young Athenian. "What!" replies his father, who was one of the judges, "it goes to those "———; but let us not expose the shame of Athens; let us "always be for the people." The young Athenian goes on to explain that the remainder went to such as robbed the public treasury; to the orators, who incessantly flattered the people; and to those who were employed in the government and army. I have extracted this remark from the works of Father Brumoi the Jesuit, with which I shall make very free, when I come to speak of public shows and dramatic representations.

SECTION VIII.

OF THE AMPHICTYONS.

THE famous council of the Amphictyons is introduced here, though not peculiar to the Athenians, but common to all Greece, because it is often mentioned in the Grecian history, and I do not know whether I shall have a more natural occasion to speak of it.

The assembly of the Amphictyons was in a manner the holding of a general assembly of the states of Greece. The establisment of it is attributed to Amphictyon, king of Athens, and son of Deucalion, who gave them his name. His principal view in the institution of this council, was to unite in the sacred band of amity the several people of Greece admitted into it, and to oblige them by that union to undertake the defence of each other, and be mutually vigilant for the happiness and tranquillity of their country. The Amphictyons were also created to be the protectors of the oracle of Delphos, and the guardians of the prodigious riches of that temple; and also to adjudge the differences which might arise between the Delphians and those who came to consult the oracle. This council was held at Thermopylæ, and sometimes at Delphos itself. It assembled regularly twice a-year, in the spring and autumn, and more frequently when affairs required.

The number of people or cities which had a right to sit in this assembly is not precisely known, and varied, without doubt, at different times. When the Lacedæmonians, in order to pass in it what decrees they thought fit, were for excluding the Thessalians, Argives, and Thebans, * Themistocles, in the speech he made to the Amphictyons to prevent that design-

* Plut. in Themist. p. 122.

from taking effect, seems to insinuate that there were only one-and-thirty cities at that time which had this right.

Each city sent two deputies, and in consequence had two votes in the council; and that without distinction, or the more powerful having any prerogative of honour or pre-eminence over inferior states in regard to the suffrages; the liberty upon which these people valued themselves requiring that every thing should be equal amongst them.

The Amphictyons had full power to discuss and determine finally in all differences which might arise between the Amphictyonic cities, and to fine the culpable in such manner as they thought fit. They could employ not only the rigour of the laws in the execution of their decrees, but even raise troops, if it were necessary, to compel such as rebelled to submit to them. The three sacred wars undertaken by their order, of which I have spoken elsewhere, are evident proofs of this power.

Before they were installed into this body, they took a very remarkable oath, of which Æschines † has preserved the form. It runs to this effect: "I swear that I will never destroy any "of the cities honoured with the right of setting in the Amphictyonic council, nor turn their running waters out of "their course either in times of war or peace. If any people "shall make such an attempt, I hereby engage to carry the "war into their country, to demolish their cities, towns, and "villages, and to treat them in all things as the most cruel "enemies. Moreover, if at any time any person shall dare "to be so impious as to steal and take away any of the rich "offerings preserved in the temple of Apollo at Delphos, or "or abet any others in committing that crime, either by aiding "or only counselling him therein, I will use my feet, hands, "voice, in a word, all my powers and faculties, to avenge "such sacrilege." That oath was attended with the most terrible imprecations and execrations: "That if any one infringes "any thing contained in the oath I have now taken, whether "private person, city, or people, may that person, city, or "people, be deemed accursed, and in that acceptation experience the whole vengeance of Apollo, Latona, Diana, and "Minerva the foreknower. May their country produce none "of the fruits of the earth, and their women, instead of generating children resembling their fathers, bring forth no-"thing but monsters; may their animals share in the same "curse. May those sacrilegious men lose all suits at law; "may they be conquered in war, have their houses demolished, "and be themselves and their children put to the sword." I am not astonished that, after such terrible engagements, the holy war, undertaken by the order of the Amphictyons, should

† Æschin. in orat. περὶ παραπρεσβείας.

be carried on with so much ardour and fury. The religion of an oath was of great force with the ancients; and how much more regard ought to be had to it in the Christian world which professes to believe that the violation of it shall be punished with eternal torments! and yet how many are there amongst us who make a trifle of breaking through the most solemn oaths!

The authority of the Amphictyons had always been of great weight in Greece, but it began to decline exceedingly from the moment they condescended to admit Philip of Macedon into their body. For that prince, enjoying by this means all their rights and privileges, soon knew how to set himself above all law, and to abuse his power so far as to preside by proxy both in this illustrious assembly and in the Pythian games; of which games the Amphictyons were judges and agonothetæ, in virtue of their office. This Demosthenes reproaches him with in his third philippic: "When he does not deign," says he, "to honour us with his presence, he sends *his slaves* "to preside over us." An odious, but emphatical term, and in the spirit of the Grecian liberty, by which the Athenian orator images the base and abject subjection of the greatest lords in Philip's court.

If the reader desires a further knowledge of what relates to the Amphictyons, the dissertations of Monsieur Valois * may be consulted, in the Memoirs of the Academy of Belles Lettres, wherein this subject is treated with great extent and erudition.

SECTION IX.

OF THE REVENUES OF ATHENS.

THE revenues,† according to the passage of Aristophanes which I have cited above, and, in consequence, as they stood in the time of the Peloponnesian war, amounted to 2000 talents, that is to say, to 6,000,000 of livres. They were generally reduced to four species.

1. The first relates to the revenues arising from agriculture, the sale of woods, the produce of mines, and other funds of a like nature, appertaining to the public. Amongst these may be included the duties upon the import and export of merchandise, and the taxes levied upon the inhabitants of the city, as well natives as strangers.

The history of Athens often mentions the silver mines of Laurium, which was a mountain situated between the Piræum and Cape Sunium; and those of Thrace, from whence many persons extracted immense riches. ‡ Xenophon, in a treatise wherein he states this matter at large, demonstrates how much

* Vol. III. † Τέλη. ‡ De ration. redituum.

the public might gain by industriously working these mines, from the example of the many persons they had enriched. Hipponicus ‡ let his mines and 600 slaves to an undertaker, who paid him an obolus § a-day for each slave, clear of all charges, which amounted in the whole to a mina, about two pounds five shillings. Nicias, who was killed in Sicily, farmed out his mines and 1000 slaves in the same manner, and with the same profit in proportion to that number.

2. The second species of revenue were, the contributions paid the Athenians by the allies for the common expences of the war. At first, under Aristides, they amounted to only 460 talents.‖ Pericles augmented them almost a third, and raised them to 600, and some time after they were run up to 1300. Taxes which in the beginning were moderate and necessary, became thus in a little time excessive and exorbitant, notwithstanding all the protestations made the allies, and the most solemn engagements to the contrary.

3. A third sort of revenue were, the extraordinary capitation taxes levied upon the inhabitants of the country, as well natives as strangers, in pressing occasions and emergencies of the state.

4. The fines laid upon persons by the judges for different misdemeanors were applied to the uses of the public, and laid up in the treasury, except the tenth part of them, which was consecrated to Minerva, and a fiftieth to the other divinities.

The most natural and legal application of these different revenues of the republic was in paying the troops both by sea and land, building and fitting out fleets, keeping up and repairing the public buildings, temples, walls, ports, and citadels. But the greatest part of them, especially after Pericles's time, was misapplied to unnecessary uses, and often consumed in frivolous expenses, games, feasts, and shows, which cost immense sums, and were of no manner of utility to the state.

SECTION X.

OF THE EDUCATION OF THE YOUTH.

I PLACE this article under the head of government, because all celebrated legislators have with reason believed that the education of youth was an essential part of it.

The exercises that served for the forming of either the bodies or minds of the young Athenians (and as much may be said of almost all the people of Greece,) were dancing, music, hunting, fencing, riding, polite learning, and philosophy. It may be observed that I speak generally, and treat very slightly these several articles.

‡ Pag. 925. § Six oboli make a drachm, 100 drachms a mina, and 60 minæ a talent. ‖ A talent was worth 1000 crowns.

I. DANCING. MUSIC.

Dancing is one of the exercises of the body, cultivated by the Greeks with great attention. It made a part of what the ancients called the Gymnastic, divided, according to * Plato, into two kinds, the orchestric, which takes its name from the dance, and the palestric,† so called from a Greek word which signifies *wrestling*. The exercises of the latter kind principally conduced to form the body for the fatigues of war, navigation, agriculture, and the other uses of society.

Dancing had another end, and taught such rules of motion as were most proper to render the shape free and easy; to give the body a just proportion, and the whole person an unconstrained, noble, and graceful air; in a word, an external politeness, if we may be allowed to use that expression, which never fails to prejudice people in favour of those who have been formed to it early.

Music was cultivated with no less application and success. The ancients ascribed wonderful effects to it. They believed it very proper to calm the passions, soften the manners, and even humanize people naturally savage and barbarous. ¶ Polybius, a grave and serious historian, and who is certainly worthy of belief, attributes the extreme difference between two people of Arcadia, the one infinitely beloved and esteemed for the elegance of their manners, their benevolent inclinations, humanity to strangers, and piety to the gods; the other, on the contrary, generally reproached and hated for their malignity, brutality, and irreligion: Polybius, I say, ascribes this difference to the study of music, I mean, says he, the true and noble music, industriously cultivated by the one, and absolutely neglected by the other people.

After this it is not surprising that the Greeks considered music as an essential part in the education of youth. ‖ Socrates himself, in a very advanced age, was not ashamed to learn to play upon musical instruments. Themistocles, however otherwise esteemed, ‡ was thought to be wanting in point of merit, because at an entertainment he could not touch the lyre, like the rest of the company. § An ignorance in this respect was deemed a defect of education; on the contrary, a capacity in

* Ὀρχηστική, saltare. † Πάλη.

¶ Polyb. p. 288—291.

‖ Socrates, jam senex, instituì lyra non erubescebat. Quintil l. i c. 10.

‡ Themistocles, cùm in epulis recusasset lyram, habitus est indoctior. Cic. Tusc. Quæst. l. i. n. 4.

§ Summam eruditionem Græci sitam censebant in nervorum vocumque cantibus—discebantque id omnes; nec qui nesciebat, satis excultus doctrina putabatur. Ibid.

it did honour to the greatest men. ‖ Epaminondas was praised for dancing, and playing well upon the flute. We may observe in this place the different taste and genius of nations. The Romans were far from having the same opinion with the Greeks in regard to music and dancing, and set no value upon them. It is very likely the wisest and most knowing amongst the latter did not apply to them with any great industry; and Philip's expression to his son Alexander, who had shown too much skill in music at a feast, induces me to be of this opinion; "Are you not ashamed," said he, "to sing so well?"

For the rest, this esteem for dancing and music had its foundation. Both the one and the other were employed in the most august feasts and ceremonies of religion, to express their acknowledgment to the gods with the greater force and dignity, for the favours they had vouchsafed to confer upon them. They had generally the greatest share in their feasts and entertainments, which seldom or ever began or ended without some odes being sung in honour of the victories in the Olympic games, and on other the like occasions. They had a part also in war; and we know that the Lacedæmonians marched to battle dancing, and to the sound of flutes. * Plato, the most grave philosopher of antiquity, considered both these arts, not as simple amusements, but as they had a great share in the ceremonies of religion and military exercises. Hence we see him very intent, in his books of laws, to prescribe rules upon dancing and music, and to keep them within the bounds of utility and decorum.

They did not continue long within these restrictions. The licence of the Grecian stage, on which dancing was in the highest vogue, and in a manner prostituted to buffoons and the most contemptible people, who made no other use of it than to suggest or support the most vicious passions; this licence, I say, soon corrupted an art which might have been of some advantage, had it been regulated by Plato's opinion. Music had a like destiny; and perhaps the corruption of this did not a little contribute to the depraving and perverting of dancing. Voluptuousness and sensual pleasure were the sole arbiters consulted in the uses made of both, and the theatre became a school of every kind of vice.

† Plutarch, in lamenting that the art of dancing was so much fallen from the merit which rendered it estimable to the great men of antiquity, does not omit to observe, that it was corrupted by a vicious kind of poetry, and a soft effeminate

‖ In Epaminondæ virtutibus commemoratum est, saltasse eum commode, scienterque tibiis cantasse—Scilicet non eadem omnibus honesta sunt atque turpia, sed omnia majorum institutis judicantur. Corn. Nep. in præfat. vit. Epam.

* De leg. l. vii. † Sympos. l. ix. qu. 15. p. 748.

music, with which it was ill united, and which had taken place of the ancient poetry and music, that had something noble, majestic, and even religious and heavenly in them. He adds, that being made subservient to low taste and sensuality, by their aid it exercised a kind of tyrannical power in the theatres, which were become the public schools of criminal passions and gross vices, wherein no regard was had to reason.

The reader, without my observing upon it to him, will make the application of this passage of Plutarch to the sort of music which engrosses our theatres at this day, and which, by its effeminate and wanton airs, has given the last wound to the little manly force and virtue that remained among us. Quintilian describes the music of his times in these terms, * *Quæ nunc in scenis effeminata, et impudicis modis fracta, non ex parte minima, si quid in nobis virilis roboris manebat, excidit.*

II. OF THE OTHER EXERCISES OF THE BODY.

The young Athenians, and in general all the Greeks, were very intent upon forming themselves to all the exercises of the body, and to go through their lessons regularly with the masters of the Palæstræ. They called the places allotted for these exercises Palæstræ, or Gymnasia; which answers very near to our academies. Plato, in his books of laws, after having shown of what importance it was in war to cultivate the hands and feet, adds†, that far from banishing from a well-regulated republic the profession of the athletæ, on the contrary, prizes ought to be proposed for all exercises that conduce to the improvement of military virtue; such are those which render the body more active, and fitter for the race; more hard, robust, and supple; more capable of supporting great fatigues, and effecting great enterprises. We must remember, that there was no Athenian who ought not to have been capable of handling the oar in the largest galleys. The citizens themselves did this office, which was not left to slaves and criminals, as in these days. They were all destined to the trade of war, and often obliged to wear arms of iron from head to foot of a great weight. For this reason Plato, and all the ancients, looked upon the exercises of the body as highly useful, and even absolutely necessary to the good of the public, and therefore this philosopher excludes only those from them who were incapable of service in war.

‡ There were also masters, who taught the youth to ride, and to handle their arms, or fence; and others whose business it was ot instruct them in all that was necessary to be known, in order to excel in the art military, and to become good commanders. The whole science of the latter consisted in what

* Quintil. l. i. c. 1. † Lib. viii. de leg. p. 832-833.
‡ Plut. in Lachete, p. 181.

the ancients called the tactic, that is to say, the art of drawing up troops in battle, and of making military evolutions.

That science was useful, but did not suffice. § Xenophon shows its defect, in producing a young man lately come from such a school, in which he imagined he had learned every thing, though in reality he had only acquired a foolish esteem for himself, attended with perfect ignorance. He gives him, by the mouth of Socrates, admirable precepts upon the business of a soldier, and very proper to form an excellent officer.

Hunting was also considered by the ancients as a fit exercise for forming youth to the stratagems and fatigues of war. It is for this reason Xenophon, who was no less a great general than a great philosopher, * did not think it below him to write a treatise expressly upon hunting, in which he descends to the lowest particular, and observes upon the considerable advantages consequential of it, from being inured to suffer hunger, thirst, heat, cold, without being discouraged either by the length of the course, the difficulty of the clifts and thickets through which it is often necessary to press, or the small success of the long and painful fatigues, which they often undergo to no purpose. He adds, that this innocent pleasure removes others equally shameful and criminal ‡. and that a wise and moderate man would not however abandon himself so much to it as to neglect the care of his domestic affairs. † The same author, in the Cyropædia frequently praises hunting, which he looks upon as a real exercise of war, and shows, in the example of his young hero, the good use that may be made of it.

III. OF THE EXERCISE OF THE MIND.

Athens, to speak properly, was the school and abode of polite learning, arts and sciences. The study of poesy, eloquence, philosophy, and mathematics, were in great vogue there, and much cultivated by the youth.

The young people were sent first to learn grammar under masters who taught them regularly, and upon proper principles, their own language ‡ by which they attained a knowledge of its whole beauty, energy, number, and cadence. Hence ‡ proceeded the universal fine taste of Athens, where, as history informs us, a simple herb-woman distinguished Theophrastus to be a stranger, from the affectation of a single word in expressing himself: and from the same cause the orators were greatly apprehensive of letting fall the least injudicious expression, for fear of offending so refined and delicate an audience. It was very common for the young peo-

§ Memorab. l. iii. p. 761, &c.
* De venatione. † Cyrop. l. i. 5. 6. et l. ii. p. 59, 60.
‡ Cic. in Brut. n. 172. Quintil. l. viii. c. 1. Plut. in Pelic. p. 166.

ple to get the tragedies represented upon the stage by heart. We have seen, that, after the defeat of the Athenians before Syracuse, many of them who had been taken prisoners and made slaves, softened their slavery by reciting the works of Euripides to their masters, who, extremely delighted with hearing such sublime verses, treated them from thenceforth with kindness and humanity. The compositions of the other poets had no doubt the same effect: and Plutarch tells us, that Alcibiades, when very young, having entered a school in which there was not an Homer, gave the master a box on the ear as an ignorant fellow, * and one who dishonoured his profession.

As for eloquence, it is no wonder that it was particularly studied at Athens. It was that which opened the way to the highest offices, reigned absolute in the assemblies, decided the most important affairs of the state, and gave an almost unlimited power to those who had the talent of speaking in an eminent degree.

This therefore was the great employment of the young citizens of Athens, especially of those who aspired to the highest employments. To the study of rhetoric they annexed that of philosophy: I comprise under the latter all the sciences, which are either parts of, or relate to it. The persons known to antiquity under the name of sophists, had acquired a great reputation at Athens, especially in the time of Socrates. These teachers, who were as presumptuous as avaricious, set themselves up for universal scholars. Their whole art lay in philosophy and eloquence, both of which they corrupted by the false taste and wrong principles they instilled into their disciples. I have observed, in the life of Socrates, that philosopher's endeavours and success in discrediting them.

CHAP. II.

OF WAR.

SECTION I.

PEOPLE OF GREECE IN ALL TIMES VERY WARLIKE.

NO people of antiquity, I except the Romans, could dispute the glory of arms and military virtue with the Greeks. During the Trojan war, Greece signalized her valour in battle, and acquired immortal fame by the bravery of the captains she sent thither. This expedition was however,

* In Alcib. p. 194.

properly speaking, no more than the cradle of her infant glory; and the great exploits by which she distinguished herself there were only her first essays and apprenticeship in the art of war.

There were in Greece at that time several small republics, neighbours to one another by their situation, but extremely remote in their customs, laws, characters, and particularly in their interests. This difference of manners and interests was a continual source and occasion of divisions amongst them. Every city, little satisfied with its own dominion, was studious to aggrandize itself at the expence of its next neighbours, according as they lay most commodious for it. Hence all these little states, either out of ambition, and to extend their conquests, or the necessity of a just defence, were always under arms, and by that continual exercise of war formed in the universal people a martial spirit, and an intrepidity of courage, which made them invincible in the field; as appeared in the sequel, when the whole united forces of the east came to invade Greece, and made her sensible what she was, and of what capable.

Two cities distinguished themselves above the rest, and held indisputably the first rank; these were Sparta and Athens: in consequence of which, those cities either successively or together had the empire of Greece, and maintained themselves through a long series of time in a power which the sole superiority of merit, universally acknowledged by all the other states, had acquired them. This merit consisted principally in their military knowledge and martial virtue; of which they had given the most glorious proofs in the war against the Persians. Thebes disputed this honour with them for some years, by surprising actions of valour, which had something of prodigy in them; but this was but a short-lived blaze, which, after having shone out with exceeding splendour, soon disappeared, and left that city in its original obscurity. Sparta and Athens will therefore be the only objects of our reflections as to what relates to war, and we shall join them together in order to be the better able to distinguish their characters, as well in what they resemble as in what they differ from each other.

SECTION II.

ORIGIN AND CAUSE OF THE VALOUR AND MILITARY VIRTUE OF THE LACEDÆMONIANS AND ATHENIANS.

All the laws of Sparta and institutions of Lycurgus seem to have no other object than war, and tended solely to the making the subjects of that republic a body of soldiers. All other employments, all other exercises, were prohibited amongst them. Arts, polite learning, sciences, trades, even husbandry itself, had no share in their applications, and seemed in their

eyes unworthy of them. From their earliest infancy no other taste was instilled into them but for arms; and indeed the Spartan education was wonderfully well adapted to that end. To go barefoot, to lie hard, to shift with little meat and drink, to suffer heat and cold, to exercise continually, hunting, wrestling, running on foot and horseback, to be inured to blows and wounds, so as to vent neither complaint nor groan; these were the rudiments of the Spartan youth with regard to war, and enabled them one day to support all its fatigues, and to confront all its dangers.

The habit of obeying, contracted from the most early years, respect for the magistrates and elders, a perfect submission to the laws, from which no age nor condition was exempted, prepared them amazingly for military discipline, which is in a manner the soul of war, and the principle of success in all great enterprises.

Now one of these laws was, to conquer or die, and never to surrender to the enemy. Leonidas with his 300 Spartans was an illustrious example of this; and his intrepid valour, extolled in all ages with the highest applauses, and proposed as a model to all posterity, had given the same spirit to the nation, and traced them out the plan they were to follow. The disgrace and infamy annexed to the violation of this law, and to such as quitted their arms in battle, confirmed the observance of it, and rendered it in a manner inviolable. The mothers recommended to their sons, when they set out for the field, to return either with, or upon their bucklers. They did not weep for those who died with their arms in their hands, but for those who preserved themselves by flight. Can we be surprised after this, that a small body of such soldiers, with such principles, should put an innumerable army of barbarians to a stand?

The Athenians were not bred up so roughly as the people of Sparta, but had no less valour. The taste of the two people was quite different in regard to education and employment; but they attained the same end, though by different means. The Spartans knew only how to use their arms, and were no more than soldiers: but among the Athenians (and we must say as much of the other people of Greece), arts, trades, husbandry, commerce, and navigation, were held in honour, and thought no disgrace to any one. These occupations were no obstacles to the valour and knowledge necessary in war; they disqualified none for rising to the greatest commands and the first dignities of the republic. Plutarch observes, that Solon, seeing the territory of Attica was barren, applied himself to turning the industry of his citizens upon arts, trades, and commerce, in order to supply his country thereby with what it wanted on the side of fertility. This taste became one of the

maxims of the government and fundamental laws of the state, and perpetuated itself amongst the people, but without lessening in the least their ardour for war.

The ancient glory of the nation, which had always distinguished itself by military bravery, was a powerful motive for not degenerating from the reputation of their ancestors. The famous battle of Marathon, wherein they had sustained alone the shock of the barbarians, and gained a signal victory over them, infinitely heightened their courage; and the battle of Salamin, in the success of which they had the greatest share, raised them to the highest pitch of glory, and rendered them capable of the greatest enterprises.

A noble emulation not to give place in point of merit to Sparta, the rival of Athens, and a lively jealousy of their glory, which during the war with the Persians contained itself within due bounds, were another strong incentive to the Athenians, who every day made new efforts to excel themselves, and sustain their reputation.

The rewards and honours granted to those who had distinguished themselves in battle; the monuments erected in memory of the citizens who had died in the defence of their country; the funeral orations publicly pronounced in the midst of the most august religious ceremonies, to render their names immortal; all conspired infinitely to enternise the valour of both nations, and particularly of the Athenians, and to make fortitude a kind of law and indispensable necessity to them.

* Athens had a law, by which it was ordained, that those who had been maimed in the war, should be maintained at the expence of the public. The same grace was granted to the fathers and mothers, as well as the children of such as had fallen in battle, and left their families poor, and not in a condition to subsist themselves. The republic, like a good mother, generously took them into her care, and, with great regard to them, supplied all the duties, and procured all the relief they could have expected from those whose loss they deplored.

This exalted the courage of the Athenians, and rendered their troops invincible, though not very numerous. In the battle of Platæa, where the army of the barbarians, commanded by Mardonius, consisted of no less than 300,000 men, and the united forces of the Greeks of only 108,200 men, there were in the latter only 10,000 Lacedæmonians, of which one half were Spartans, that is to say, inhabitants of Sparta, and 8000 Athenians. It is true, each Spartan brought with him seven helots, which made in all 35,000 men; but they were scarce ever reckoned as soldiers.

* Plut. in Sol. p. 96. Ib. in Menex. p. 248, 249. Diog. Laert. in Sol. p. 37.

This shining merit in point of martial valour, generally acknowledged by the other states and people, did not suppress in their minds all sentiments of envy and jealousy, as appeared once in relation to the Lacedæmonians. The allies, who were very much superior to them in number, were in pain to see themselves subjected to their order, and murmured against it in secret. Agesilaus, king of Sparta, without seeming to have any knowledge of their disgust, assembled the whole army; and after having made all the allies sit down on one side, and the Lacedæmonians by themselves on the other, he caused proclamation to be made by an herald, that all smiths, masons, carpenters, and so on through the other trades, should rise up. Almost all the allies did so, and not one of the Lacedæmonians, to whom all trades were prohibited. Agesilaus then smiling, "You see," said he, "how many more soldiers Sparta furnishes than all the rest of the allies together;" thereby intimating, that to be a good soldier it was necessary to be only a soldier; that trades diverted the artisan from applying himself wholly to the profession of arms and the science of war, and prevented his succeeding so well in it as those who made it their sole business and exercise. But Agesilaus spoke and acted in that manner from the prejudice of his opinion in favour of the Lacedæmonian education; for indeed those whom he was for having considered only as simple artisans, had well demonstrated in the glorious victories they had obtained over the Persians, and even Sparta itself, that they were by no means inferior to the Lacedæmonians, entirely soldiers as they were, either in valour or military knowledge.

SECTION III.

OF THE DIFFERENT KIND OF TROOPS WHICH COMPOSED THE ARMIES OF THE LACEDÆMONIANS AND ATHENIANS.

THE armies both of Sparta and Athens were composed of four sorts of troops, citizens, allies, mercenaries, and slaves. The soldiers were sometimes marked in the hand, to distinguish them from the slaves, who had that character impressed upon their forehead. Interpreters believe, that in allusion to this double manner of marking, it is said in the Revelation, that all were obliged "* to receive the mark of the beast in their right "hand, or in their foreheads;" and that St. Paul says of himself, "† I bear in my body the marks of the Lord Jesus."

The citizens of Lacedæmonia were of two sorts, either those who inhabited Sparta itself, and who for that reason were called Spartans, or those who lived in the country. In Lycurgus's time, the Spartans amounted to 9000, and the others to 30,000.

* Rev. xiii. 16. † Gal. vi. 17.

This number seems to have been somewhat diminished in the time of Xerxes, as Demaratus, speaking to him of the Lacedæmonian troops, computes only 8000 Spartans. The latter were the flower of the nation; and we may judge of the value they set upon them, by the anxiety the republic expressed for 300 or 400, besieged by the Athenians in the small island of Sphacteria, where they were taken prisoners. The Lacedæmonians generally spared the troops of their country very much, and sent only a few of them into the armies. When a Lacedæmonian general was asked how many Spartans there were in the army, he answered, "As many as are necessary "to repulse the enemy." They served the state at their own expence, and it was not till after a length of time that they received pay from the public.

The greatest number of the troops in the two republics were composed of the allies, who were paid by the cities which sent them.

The foreign troops in the pay of the republic, to the aid of which they were called in, were styled mercenaries.

The Spartans never marched without helots, and we have seen that in the battle of Platæa every citizen had seven. I do not believe this number was fixed, nor do I well comprehend for what service they were designed. It would have been very ill policy to have put arms into the hands of so great a number of slaves, generally much discontented with their masters harsh treatment of them, and who in consequence had every thing to fear from them in a battle. Herodotus, however, in the passage I have cited from him, represents them carrying arms in the field, as light-armed soldiers.

The infantry consisted of two kinds of soldiers. The one were heavy armed, and carried great bucklers, lances, half-pikes, and scimitars. The other were light armed, that is to say, with bows and slings. They were commonly placed in the front of the battle, or upon the wings, as a first line, to shoot their arrows, and fling their javelins and stones at the enemy; and when they had discharged, they retired through the intervals behind the battalions as a second line, and continued their volleys.

* Thucydides, in describing the battle of Mantinæa, divides the Lacedæmonian troops in this manner: There were seven regiments of four companies each, without including the squirites, to the number of 600; these were horsemen, of whom I shall soon speak further. The company consisted, according to the Greek interpreter, of 128 men, and was subdivided into four platoons, each of 32 men; so that a regiment amounted to 512 men; and the seven made together 3584. Each platoon had four men in front, and eight in depth;

* Lib. v. p. 390.

for that was the usual depth of the files, which the officers might change according to occasion.

The Lacedæmonians did not actually begin to use cavalry till after the war with Messene, where they perceived their want of it. † They raised their horse principally in a small city not far from Lacedæmon, called Sciros, from whence these troops were denominated scirites, or squirites. They were always on the extremity of the left wing, and this was their post by right.

Cavalry was still more rare amongst the Athenians: the situation of Attica, broken with abundance of mountains, was the cause of this. It did not amount, after the war with the Persians, which was the time when the prosperity of Greece was at the highest, to more than 300 horse; but increased afterwards to 1200: a small body for so powerful a republic.

I have already observed, that amongst the ancients, as well Greeks as Romans, no mention is made of the stirrup, which is very surprising. They threw themselves nimbly on horseback,

> ——Corpora saltu
> Subjiciunt in equos—— Æn. l. xi. ver. 287.
>
> "And with a leap sit steady on the horse."

Sometimes the horse, broke early to that kind of manage, would stoop down before, to give his master the opportunity of mounting with more ease:

> Inde inclinatus collum, submissus et armos
> De more, inflexis præbebat scandere terga
> Cruribus. Sil. Ital. de equo Cœlii. Equ. Rom.

Those whom age or weakness rendered heavy, made use of a servant in mounting on horseback; in which they imitated the Persians, with whom it was the common custom. Gracchus caused fine stones to be placed on each side of the great roads of Italy, at certain distances from one another, to help travellers to get on horseback without the assistance of any body *.

I am surprised that the Athenians, expert as they were in the art of war, did not distinguish that the cavalry was the most essential part of an army, especially in battles; and that some of their generals did not turn their attention that way, as Themistocles did in regard to maritime affairs. Xenophon was well capable of rendering them a like service in respect to the cavalry, of the importance of which he was perfectly apprised. He wrote two treatises upon this subject, one of which regards the care it is necessary to take of horses, and how to understand and break them; to which he adds the

† Lib. v. p. 390.

* "Ἀναβολεὺς μὲν δὴ ὁμοίνυος." This word ἀναβολεὺς, signifies a servant, who helped his master to mount on horseback.

exercise of the squadron; both well worth the reading of all who profess arms. In the latter he states the means of placing the cavalry in honour, and lays down rules upon the art military in general, which might be of very great use to all those who are designed for the trade of war.

I have wondered, in running over this second treatise, to see with what care Xenophon, a soldier and a pagan, recommends the practice of religion, a veneration for the gods, and the necessity of imploring their aid upon all occasions. He repeats this maxim in thirteen different places of a tract, in other respects brief enough; and rightly judging that these religious insinuations might give some people offence, he makes a kind of apology for them, and concludes the piece with a reflection, which I shall repeat entire in this place. "If any one," says he, "wonders that I insist so much here upon the necessity of "not forming any enterprise without first endeavoring to ren-"der the Divinity favourable and propitious, let him reflect, "that there are in war a thousand unforeseen and obscure con-"junctures, wherein the generals, vigilant to take advantages, "and lay ambuscades for each other, from the uncertainty of "an enemy's motions, can take no other council than that of "the gods. Nothing is doubtful or obscure with them. They "unfold the future to whomsoever they please, on the inspec-"tion of the entrails of beasts, by the singing of birds, by vis-"ions, or in dreams. Now we may presume that the gods "are more inclined to illuminate the minds of such as consult "them not only in urgent necessities, but who at all times, "and when no dangers threaten them, render them all the "homage and adoration of which they are capable."

It became this great man to give the most important of instructions to his son Gryllus, to whom he addresses the treatise we mention, and who, according to the common opinion, was appointed to discipline the Athenian cavalry.

SECTION IV.

OF MARITIME AFFAIRS, FLEETS, AND NAVAL FORCES.

If the Athenians were inferior to the Lacedæmonians in respect to cavalry, they carried it infinitely against them in naval affairs; and we have seen their abilities that way make them masters at sea, and give them a great superiority to all the other states of Greece. As this subject is very necessary to the understanding many passages in this history, I shall treat it more extensively than other matters, and shall make great use of what the learned father Don Bernard de Montfaucon has said of it in his books upon antiquity.

The principal parts of a ship were the prow or head, the

poop or stern, and the middle, called in latin *carina*, the hulk or waste.

The prow was the part in the front of the waste, or belly of the ship; it was generally adorned with paintings and different sculptures of gods, men, or animals. The beak, called *rostrum*, lay lower, and level with the water: it was a piece of timber which projected from the prow, covered at the point with brass, and sometimes with iron. The Greeks termed it ἔμβολον.

The other end of the ship, opposite to the prow, was called the poop. There the pilot sat and held the helm, which was a longer and larger oar than the rest.

The waste was the hollow of the vessel, or the hold.

The ships were of two kinds. The one were rowed with oars, which were ships of war, the other carried sails, and were vessels of burden, intended for commerce and transports. Both of them sometimes made use of oars and sails together, but that very rarely. The ships of war are also very often called long ships by authors, and by that name distinguished from vessels of burden.

The long ships were further divided into two species; those which were called *actuariæ naves*, and were very light vessels, like our brigantines; and those called only long ships. The first were usually termed open ships, because they had no decks. Of these light vessels there were some larger than ordinary, of which some had 20, some 30, and others 40 oars, half on one side and half on the other all on the same line.

The long ships, which were used in war, were of two sorts. Some had only one rank of oars on each side; the others two, three, four, five, or a greater number, to forty; but these last were rather for show than use.

The long ships of one rank of oars were called *aphracti*, that is to say, uncovered, and had no decks. This distinguished them from the *cataphracti*, which had decks. They had only small places to stand on at the head and stern, in the time of action.

The ships most commonly used in the battles of the ancients were those which carried from three to five ranks or benches of oars, and were called *triremes* and *quinqueremes*.

It is a great question, and has given occasion for abundance of learned dissertations, how these benches of oars were disposed. Some will have it that they were placed at length, like the ranks of oars in the modern galleys. Others maintain, that the ranges of the biremes, triremes, quinqueremes, and so on to the number of 40 in some vessels, were one above another. To support this last opinion, innumerable passages are cited from ancient authors, which seem to leave no manner of doubt in it.

and are considerably corroborated by the column of Trajan, which represents these ranks one above another. Father Montfaucon however avers, that all the persons of greatest skill in naval affairs whom he had consulted, declared, that the thing conceived in that manner seemed to them utterly impossible. But such a way of reasoning is a weak proof against the experience of so many ages, confirmed by so many authors. It is true, that in admitting these ranks of oars to be disposed perpendicularly one above another, it is not easy to comprehend how they could be worked; but in the biremes and triremes of the column of Trajan, the lower ranks are placed obliquely, and as it were rising by degrees.

In ancient times the ships with several ranks of oars were not known: they made use of long ships, in which the rowers, of whatever number they were, worked all upon the same line. * Such was the fleet which the Greeks sent against Troy. It was composed of 1200 sail, of which the galleys of Bœotia had each 120 men, and those of Philoctetes 50; and this no doubt intends the greatest and smallest vessels. Their galleys had no decks, but were built like common boats; which is still practised, says Thucydides, by the pirates, to prevent their being so soon discovered at a distance.

† The Corinthians are said to have been the first who changed the form of ships, and, instead of simple galleys, made vessels with three ranks, in order to add by the multiplicity of oars to the swiftness and impetuosity of their motion. Their city, advantageously situated between two seas, lay well for commerce, and served as a staple for merchandise. From their example the inhabitants of Corcyra, and the tyrants of Sicily, equipped also many galleys of three benches, a little before the war against the Persians. It was about the same time the Athenians, at the warm instances of Themistocles, who foresaw the war which soon broke out, built ships of the same form, the whole deck not being yet in use; and from thenceforth they applied themselves to naval affairs with incredible ardour and success.

The beak of the prow, *rostrum*, was that part of the vessel of which most use was made in sea fights. ‡ Ariston of Corinth persuaded the Syracusans, when their city was besieged by the Athenians, to make their prows lower and shorter; which advice gained them the victory: for the prows of the Athenian vessels being very high and very weak, their beaks struck only the parts above water, and for that reason did little damage to the enemy's ships; whereas the Syracusans, whose prows were strong and low, and their beaks level with the water, at a single blow often sunk the triremes of the Athenians.

* Thucyd. l. i. p. 8. † Ibid. p. 10. ‡ Diod. l. xii. p. 141.

Two sorts of people served on board these galleys. The one were employed in steering and working the ship, who were the rowers *remiges*, and the mariners *nautæ*. The rest were soldiers intended for the fight, and are meant in Greek by the word ἐπιβάται. This distinction was not understood in the early times, when the same persons rowed, fought, and did all the necessary work of the ship; which was also not wholly diffused in latter days: for *Thucydides, in describing the arrival of the Athenian fleet at the small island of Sphacteria, observes, that only the rowers of the lowest bench remained in the ships, and that the rest went on shore with their arms.

1. The condition of the rowers was very hard and laborious. I have already said, that the rowers as well as mariners were all citizens and freemen, and not slaves or strangers, as in these days. The rowers were distinguished by their several stages. The lower rank were called thalamitæ, the middle zugitæ, and the highest thranitæ. Thucydides remarks, that the latter had greater pay than the rest, because they worked with longer and heavier oars than those of the lower benches. † It seems that the crew, in order to act in concert, and with better effect, were sometimes guided by the singing of a man, and sometimes by the sound of an instrument; and this grateful harmony served not only to regulate the motion of their oars, but to diminish and soothe the pains of their labour.

It is a question amongst the learned, whether there was a man to every oar in these great ships, or several, as in the galleys of these days. What Thucydides observes on the pay of the thranitæ, seems to imply that they worked single: for if others had shared the work with them, wherefore had they greater pay given them than those who managed an oar alone, as the latter had as much, and perhaps more of the labour than them? Father Montfaucon believes that in the vessels of five ranks there might be several men to one oar.

He who took care of the whole crew, and commanded the vessel, was called *nauclerus*, and was the principal officer. The second was the pilot, *gubernator*; his place was in the poop, where he held the helm in his hand, and steered the vessel. His skill consisted in knowing the coasts, ports, rocks, shoals, and especially the winds and stars; for before the invention of the compass, the pilot had nothing to direct him during the night but the stars.

*Thucyd. iv. p. 175.

† Musicam natura ipsa videtur ad tolerandos facilius labores vetuisse muneri nobis dedisse. Siquidem et remiges cantus hortatur: nec solum in iis operibus, in quibus plurium conatus præeunte aliqua jucunda voce conspirat, sed etiam singulorum fatigatio quamlibet secundi modulatione solatur. Quintil. l. i. c. 10.

2. The soldiers, who fought in the ships, were armed almost in the same manner with the land-forces.

* The Athenians, at the battle of Salamin, had 180 vessels, and in each of them 18 fighting men, four of whom were archers, and the rest heavy-armed troops. The officer who commanded these soldiers was called τριήραρχος, and the commander of the whole fleet, ναύαρχος, or στρατήγος.

We cannot exactly state the number of soldiers, mariners, and rowers, that served on board each ship; but it generally amounted to 200, more or less, as appears from Herodotus's estimate of the Persian fleet in the time of Xerxes, and in other places where he mentions that of the Greeks. I mean here the great vessels, the triremes, which were the species most in use.

The pay of those who served in these ships varied very much at different times. When young Cyrus arrived in Asia † it was only three oboli, which was half a drachm, or fivepence; and the ‡ treaty between the Persians and Lacedæmonians was concluded upon this foot; which gives reason to believe that the usual pay was three oboli. Cyrus, at Lysander's request, added a fourth, which made sixpence halfpenny a-day. § It was often raised to a whole drachm, about tenpence French. In the fleet fitted out against Sicily the Athenians gave a drachm a-day to the troops. The sum of 40 talents ‖, ¶ which the people of Egesta advanced the Athenians monthly for the maintaining of 60 ships, shows that the pay of each vessel for a month amounted to a talent, that is to say, to 3000 livres; which supposes that each ship's company consisted of 200 men, each of whom received a drachm or tenpence a-day. As the officers pay was higher, the republic perhaps either furnished the overplus, or it was deducted out of the total of the sum advanced for a vessel, by abating something in the pay of the private men.

The same may be said of the land-troops as has been said of the seamen, except that the horse had double their pay. It appears that the ordinary pay of the foot was three oboli a-day, and that it was augmented according to times and occasions. ** Thimbron the Lacedæmonian, when he marched against Tissaphernes, promised a daric a-month to each soldier, two to a captain, and four to the colonels. Now a daric a month is four oboli a-day. Young Cyrus, to animate his troops, whom

* Plut in Themist. p. 119. † Xenoph. hist. l. i. p. 441.

‡ This treaty stipulated that the Persians should pay thirty minæ a-month for each ship, which was half a talent; the whole amounted to three oboli a-day for every man that served on board.

§ Thucyd. l. vi. p. 431. ‖ Thucyd. l. vi. p. 415.

¶ About 8400l. Sterling. ** Xenoph. Exped. Cyr. l. vii.

a too long march had discouraged, instead of one daric, promised one and a half to each soldier, which amounted to a drachm, or tenpence French a-day.

It may be asked how the Lacedæmonians, whose iron coin, the only species current amongst them, would go no where else, could maintain armies by sea and land, and where they found money for their subsistence. It is not to be doubted but they raised it, as the Athenians did, by contributions from their allies, and still more from the cities to which they gave liberty and protection, or from those they had conquered from their enemies. Their second fund for paying their fleet and armies were the aids they drew from the king of Persia, as we have seen on several occasions.

SECTION V.

PECULIAR CHARACTER OF THE ATHENIANS.

PLUTARCH furnishes us with almost all the matter upon this head. Every body knows how well he succeeds in copying nature in his portraits, and how proper a person he was to trace the character of a people, whose genius and manners he had studied with so profound an attention.

I. "The † people of Athens," says Plutarch ‡, "were easily provoked to anger, and as easily induced to resume their "sentiments of benevolence and compassion." History supplies us with an infinity of examples of this kind. The sentence of death passed against the inhabitants of Mitylene, and revoked the next day: the condemnation of the ten generals, and that of Socrates, both followed with an immediate repentance and the most lively grief.

II. "They § were better pleased with penetrating, and almost guessing an affair of themselves, than to give themselves leisure to be informed in it thoroughly, and in all its "extent."

Nothing is more surprising than this circumstance in their character, which it is very hard to conceive, and seems almost incredible. Artificers, husbandmen, soldiers, mariners, are generally a dull heavy kind of people, and very gross in their conceptions; but the people of Athens were of a quite different turn. They had naturally an amazing penetration, vivacity, and even delicacy of wit! I have already mentioned

† Plut. in præcept. reip. ger. p. 793.

‡ Ὁ δῆμος Ἀθηναίων εὐκίνητος ἐστι πρὸς ὀργὴν, εὐμετάθετος πρὸς ἔλεον.

§ Μᾶλλον ἐᾷν ὑπονοῦν, ἢ διδάσκεσθαι καθ' ἡσυχίαν βουλόμενος.

what happened to Theophrastus. * He was cheapening something of an old woman at Athens that sold herbs: "No, Mr. "Stranger," said she, "you shall have it for no less." He was strangely surprised to see himself treated as a stranger, who had passed almost his whole life at Athens, and who piqued himself upon excelling all others in the elegance of his language. It was however from that she knew he was not of her country. We have said, that the Athenian soldiers knew the fine passages of Euripides by heart. These artificers and soldiers, from assisting at the public deliberations, were besides versed in affairs of state, and understood every thing at half a word. We may judge of this from the orations of Demosthenes, whose style we know is ardent, brief, and concise.

III. "As † they naturally inclined to relieve persons of a "low condition and mean circumstances, so were they fond "of conversations seasoned with pleasantry, and proper to "make people laugh."

‡ They assisted persons of a mean condition, because from such they had nothing to apprehend in regard to their liberty, and saw in them the characters of equality and resemblance with themselves. They loved pleasantry, and showed in that they were men; but men abounding with humanity and indulgence, who understood raillery, who were not prone to take offence, nor over delicate in point of the respect to be paid them. One day when the assembly was fully formed, and the people had already taken their places and sat down, Cleon, after having made them wait his coming a great while, appeared at last with a wreath of flowers upon his head, and desired the people to adjourn their deliberations to the next day. "For to-"day," said he, "I have business. I have been sacrificing to "the gods, and am to entertain some strangers, my friends, "at supper." The Athenians, setting up a laugh, rose and broke up the assembly. At Carthage, such a pleasantry would have cost any man his life that had presumed to vent it, and to take such a liberty with a § proud, haughty, jealous, morose people, of a genius averse to complacency, and less inclined to humour. Upon another occasion, the orator Stratocles having informed the people of a victory, and in conse-

* Cum Theophrastus percontaretur ex aniculâ quadam, quanti aliquid venderet, et respondisset illa, atque addidisset: Hospes, non pote minoris; tulit moleste, se non effugere hospitis speciem, cum ætatem agerit Athenis, optimeque loqueretur. Cic. de clar. orat. n. 17.

† Ὥσπερ τῶν ἀνδρῶν τοῖς ἀδόξοις καὶ ταπεινοῖς βοηθεῖν προθυμότερος, ὅτως τῶν λόγων τοῖς παιγνιώδεις καὶ γελοίους ἀσπάζεσθαι καὶ προτιμᾶν.

‡ Xenoph. de Athen. rep. p. 691.

§ Πρὸς σεμνοὺς, πρὸς παιδίαν καὶ χάριν ἀνάντεις καὶ σκληρούς.

quence caused sacrifices to be offered, three days after, news came of the defeat of the army. As the people expressed their discontent and resentment upon the false information, he asked them, "of what they had to complain, and what harm he had "done them, in making them pass three days more agreeably "than they would else have done?"

IV. "They † were pleased with hearing themselves praised, "and could not bear to be railed at, or criticised." The least acquaintance with Aristophanes and Demosthenes will show, with what address and effect they employed praises and criticism with regard to the people of Athens.

‡ When the republic enjoyed peace and tranquillity, says the same Plutarch in another place, the Athenian people diverted themselves with the orators who flattered them; but in important affairs, and emergencies of the state, they became serious, and gave the preference to those whose custom it had been to oppose their unjust desires; such as Pericles, Phocion, and Demosthenes.

V. "They § kept those who governed them in awe, and "showed their humanity even to their enemies."

The people of Athens made good use of the talents of those who distinguished themselves by their eloquence and prudence; but they were full of suspicion, and kept themselves always on their guard against their superiority of genius and ability: they took pleasure in restraining their courage, and lessening their glory and reputation. This may be judged from the ostracism, which was instituted only as a curb on those whose merit and popularity ran too high, and which spared neither the greatest nor the most worthy persons. The hatred of tyranny and tyrants, which was in a manner innate in the Athenians, made them extremely jealous and apprehensive for their liberty with regard to those who governed.

As to what relates to their enemies, they did not treat them with rigour: they did not make an insolent use of victory, nor exercise any cruelty towards the vanquished. The amnesty decreed after the tyranny of the thirty, shows that they could forget the injuries which had been done them.

To these different characteristics, which Plutarch unites in the same passage of his works, some others may be added, extracted principally from the same author.

VI. It was from this fund * of humanity and benevolence, of which I have now spoken, and which was natural to the Athenians, that they were so attentive to the rules of polite-

† Τοῖς μὲν ἐπαινεῖσθαι αὐτὸν μᾶλιστα χαίρει, τοῖς δὲ σκώπτεσθαι ἥκιστα δυσχεραίνει. ‡ Plut. in Phocion, p. 746.

§ Φοβερὸς ἦσαν ἀρχοῦσι τῶν ἀρχόντων, εἶτα φιλάνθρωπος ἄρχει τῶν πολεμίων.

* Πάντων αὐτοῖς καὶ συμφορῶν ἦν τὸ φιλάνθρωπον. In Pelop. p. 280.

ness, and so delicate in point of just behaviour; qualities one would not expect to find among the common people. In † the war against Philip of Macedon, having intercepted one of his couriers, they read all the letters he carried, except that of Olympias his wife, which they returned sealed up and unopened, out of regard to conjugal love and secresy, the rites of which are sacred, and ought to be respected even among enemies. The same Athenians having decreed that a strict search should be made after the presents distributed by Harpalus among the orators, would not suffer the house of Callicles, who was lately married, to be visited, out of respect for his bride, not long brought home. Such behaviour is not very common, and upon like occasions people do not stand much upon forms and politeness.

VII. The taste of the Athenians for all arts and sciences is too well known to require dwelling long upon it in this place. Besides which, I shall have occasion to speak of it with some extent elsewhere. But we cannot see, without admiration, a people composed for the most part, as I have said before, of artizans, husbandmen, soldiers and mariners, carry delicacy of taste in every kind to so high a degree of perfection, which seems the peculiar attribute of a more exalted condition and a nobler education.

VIII. It is no less wonderful, that this people ‡ should have such great views, and rose so high in their pretensions. In the war Alcibiades made them undertake, filled with vast projects and unbounded hopes, they did not confine themselves to the taking of Syracuse, or the conquest of Sicily, but had already added Italy, Peloponnesus, Libya, the Carthaginian states, and the empire of the sea, to the Pillars of Hercules. Their enterprise failed, but they had formed it; and the taking of Syracuse, which seemed no great difficulty, might have enabled them to put it in execution.

IX. The same people, so great, and one may say so haughty in their projects, had nothing of that character in other respects. In what regarded the expense of the table, dress, furniture, private buildings, and, in a word, private life, they were frugal, simple, modest, and poor; but sumptuous and magnificent in all things public and capable of doing honour to the state. Their victories, conquests, wealth, and continual communication with the people of Asia Minor, introduced neither luxury, gluttony, pomp, nor vain profusion among them. * Xenophon observes that a citizen could not be distinguished from a slave by his dress. The richest inhabitants,

† Plut. in Demetr. p. 898.

‡ Μέγα φρονεῖ, μεγάλων ὀρέγεται. Plut.

* De rep. Athen. p. 693.

and the most famous generals, were not ashamed to go to market themselves.

It was very glorious for Athens to have produced and formed so many excellent persons in the arts of war and government; in philosophy, eloquence, poesy, painting, sculpture, and architecture: of having furnished alone more great men in every kind than any other city of the world; if perhaps we except Rome, which † had imbibed learning and arts from her, and knew how to apply her lessons to the best advantage; of having been in some sort the school and tutor of almost the whole universe; of having served, and still continuing to serve as the model for nations which pique themselves most upon the excellency of taste; in a word, of having taught the language and prescribed the laws of all that regards the talents and productions of the mind. The part of this history, wherein I shall treat the sciences and learned men that rendered Greece illustrious, with the arts also, and those who excelled in them, will set this in a clear light.

X. I shall conclude this description of the Athenians with one more attribute, which cannot be denied them, and appears evidently in all their actions and enterprises; and that is, their ardent love of liberty. This was their darling passion and great principle of policy. We see them, from the commencement of the war with the Persians, sacrifice every thing to the liberty of Greece. They abandoned, without the least regret, their lands, estates, city, and houses, and removed to their ships, in order to fight the common enemy, whose view was to enslave them. What could be more glorious for Athens, than when all the allies were trembling at the vast offers made her by the king of Persia, to answer his ambassador * by the mouth of Aristides, that all the gold and silver in the world was not capable of tempting them to sell their own or the liberty of Greece? It was from such generous sentiments that the Athenians not only became the bulwark of Greece, but preserved the rest of Europe and all the western world from the invasion of the Persians.

These great qualities were mingled with great defects, often the very reverse of them, such as we may imagine in a fluctuating, light, inconstant, capricious people as the Athenians.

† Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio. Horat. Epist. i. l. 2.

* Plut. in Arist. p. 324.

SECTION VI.

COMMON CHARACTER OF THE LACEDÆMONIANS AND ATHENIANS.

I CANNOT refuse giving a place here to what Mr. Bossuet says upon the character of the Lacedæmonians and Athenians. The passage is long, but will not appear so, and includes all that is wanting to a perfect knowledge of the genius of both those people.

Amongst all the republics of which Greece was composed, Athens and Lacedæmon were undoubtedly the principal. No people could have more wit than the Athenians, nor more solid sense than the Lacedæmonians. Athens affected pleasure; the Lacedæmonian way of life was hard and laborious. Both loved glory and liberty; but the liberty of Athens tended to licence; and controled by severe laws at Lacedæmon, the more restrained it was at home, the more ardent it was to extend itself in rule abroad. Athens was also for reigning, but upon another principle, in which interest had a share with glory. Her citizens excelled in the art of navigation, and the sovereignty at sea had enriched her. To continue in the sole possession of all commerce, there was nothing she would not have subjected to her power; and her riches, which inspired this passion, supplied her with the means of gratifying it. On the contrary, at Lacedæmon money was in contempt. As all the laws tended to make the latter a military republic, the glory of arms was the sole object that engrossed the citizens. From thence she naturally affected dominion; and the more she was above interest, the more she abandoned herself to ambition.

Lacedæmon, from her regular life, was steady and determinate in her maxims and measures. Athens was more lively and active, and the people too much masters. Their laws and philosophy had indeed the most happy effects upon such exquisite natural parts as theirs, but reason alone was not capable of keeping them within due bounds. * A wise Athenian, who knew admirably the genius of his country, informs us, that fear was necessary to those too ardent and free spirits, and that it was impossible to govern them after the victory at Salamin had removed their fears of the Persians.

Two things then ruined them, the glory of their great actions, and the supposed security of their present condition. The magistrates were no longer heard, and as Persia was afflicted with excessive slavery, so Athens, says Plato, experienced all the evils of excessive liberty.

* Plut. l. iii. de Leg.

Those two great republics, so contrary in their manners and conduct, interfered with each other in the design they had each formed of subjecting all Greece; so that they were always enemies, more from the contrariety of their interests, than the incompatibility of their humours.

The Grecian cities were against submitting to the dominion of either the one or the other; for, besides the desire of preserving their liberty, they found the empire of those two republics too grievous to bear. That of the Lacedæmonians was severe. That people were observed to have something almost brutal in their character. † A government too rigid, and a life too laborious, rendered their tempers too haughty, austere, and imperious in power; besides which, they could never expect to live in peace under the influence of a city, which, being formed for war, could not support itself but by continuing perpetually in arms. ‡ So that the Lacedæmonians were capable of attaining the command, and all the world were afraid they should do so.

§ The Athenians were naturally obliging and agreeable. Nothing was more delightful to behold than their city, in which feasts and games were perpetual, where wit, liberty, and the various passions of men, daily exhibited new objects. But the inequality of their conduct disgusted their allies, and was still more insupportable to their own subjects. It was impossible for them not to experience the extravagance and caprice of a flattered people, that is to say, according to Plato, something more dangerous than the same excesses in a prince vitiated by flattery.

These two cities did not permit Greece to continue in repose. We have seen the Peloponnesian and other wars, which were always occasioned or fomented by the jealousy of Lacedæmon and Athens. But the same jealousies which involved Greece in troubles, supported it in some measure, and prevented its falling into the dependence of either the one or the other of those republics.

The Persians soon perceived this condition of Greece, and accordingly the whole mystery of their politics consisted in keeping up those jealousies, and fomenting those divisions. Lacedæmon, which was the most ambitious, was the first that gave them occasion to enter into the quarrels of the Greeks. They engaged in them from the sole view of making themselves masters of the whole nation; and industrious to weaken the Greeks by their own arms, they waited only the opportunity to crush them altogether. * The states of Greece in

† Aristot. Polit. l. i. p. 4. ‡ Xenoph. de rep. Lacon.
§ Plat. de rep. l. viii.
* Plut. l. iii. de Leg. Isocrat. Panegyr.

their wars already regarded only the king of Persia, whom they called the Great King, or "the King," by way of eminence, as if they had already been of the number of his subjects. But it was impossible that the ancient spirit of Greece should not revive, when they were upon the point of falling into slavery and the hands of the barbarians.

The petty kings of Greece undertook to oppose this great king, and to ruin his empire. † With a small army, but bred in the discipline we have related, Agesilaus, king of Sparta, made the Persians tremble in Asia Minor, and showed it was not impossible to subvert their power. The divisions of Greece alone put a stop to his conquests. The famous retreat of the 10,000, who, after the death of young Cyrus, made their way in a hostile manner through the whole Persian empire, and returned into their own country; that action, I say, demonstrated to Greece more than ever, that their soldiery was invincible, and superior to all opposers; and that only their domestic divisions could subject them to an enemy too weak to resist their united force.

We shall see in the series of this history by what methods Philip king of Macedon, taking advantage of these divisions, came at length, between address and force, to make himself little less than the sovereign of Greece, and to oblige the whole nation to march under his colours against the common enemy. What he had only planned, his son Alexander brought to perfection, and showed the wondering world how much ability and valour avail against the most numerous armies and the most formidable preparations.

† Polyb. l. iii.

BOOK XI.

THE

HISTORY

OF

DIONYSIUS ELDER AND YOUNGER,

TYRANTS OF SYRACUSE.

SYRACUSE had regained its liberty about 60 years, by the expulsion of the family of Gelon. The events which passed in that interval, except the invasion of the Athenians, are of no great importance, and little known; but those which follow are of a different nature, and make amends for the chasm; I mean the reigns of Dionysius the father and son, tyrants of Syracuse; the first of whom governed 38, and the * other 12, in all 50 years. As this history is entirely foreign to what passed in Greece at the same time, I shall relate it in this place all together and by itself; observing only, that the first 20 years of it, upon which I am now entering, agree almost in point of time with the last preceding 20 years.

This history will present to our view a series of the most odious and horrid crimes, though it abounds at the same time with instruction. When† on the one side we behold a prince, the declared enemy of liberty, justice, and laws, treading under his feet the most sacred rights of nature and religion, inflicting the most cruel torments upon his subjects, beheading some, burning others for a slight word, delighting and feasting himself with human blood, and gratifying his savage inhumanity with the sufferings and miseries of every age and condition; I say, when we behold such an object, can we deny a truth which the pagan world itself hath confessed, and

* After having been expelled for more than ten years, he reascended the throne, and reigned two or three years.

† Erat Dionysius illic tyrannus, libertatis, justitiæ, legum exitum—Alios uret, alius verberabit, alios ob levem offensam jubebit detruncari. Senec. de consol. ad Marc. c. xvii.

Sanguine humano non tantum gaudet, sed pascitur; sed ut supplicii omnium ætatum crudelitatem insatiabilem explet. Ib. de benef. l. vii. c. 19.

Plutarch takes occasion to observe in speaking of the tyrants of Sicily, that God in his anger gives such princes to a people, and makes use of the impious and the wicked to punish the guilty and the criminal? On the other side, when the same prince, the dread and terror of Syracuse, is perpetually anxious and trembling for his own life, and, abandoned to remorse and regret, can find no person in his whole state, not even his wives or children, in whom he can confide, who will not think with Tacitus, "* That it is not without reason "the oracle of wisdom has declared, that if the hearts of ty- "rants could be seen, we should find them torn in pieces with "a thousand evils; it being certain that the body does not "suffer more from inflictions and torments, than the minds "of such wretches from their crimes, cruelties, and the injus- "tice and violence of their proceedings?"

The condition of a good prince is quite different. He loves his people, and is beloved by them; he enjoys a perfect tranquillity within himself, and lives with his subjects as a father with his children. Though he knows that the sword of justice is in his hands, he apprehends the use of it. He loves to turn aside its edge, and can never resolve to evidence his power but with extreme reluctance, in the last extremity, and with all the forms and sanction of the † laws. A tyrant punishes only from caprice and passion, and believes, says Plutarch upon Dionysius, that he is not really‡ master, and does not act with supreme authority, but as he sets himself above all laws, has no other but his will and pleasure, and sees himself obeyed implicitly: Whereas, continues the same author, he that can do whatever he will, is in great danger of doing what he ought not.

Besides these characteristics of cruelty and tyranny which particularly distinguish the first Dionysius, we shall see in his history whatever unbounded ambition, sustained by great va-

* Neque frustra præstantissimus sapientiæ firmare solitus est si redundantur tyrannorum mentes, posse aspici laniatus et ictus: quando, ut corpora verberibus, ita sævitia, libidine, malis consultis animus dilaceretur. Tacit. Annal. l. vi. c. 6.

† Hæc est in maxima potestate verissima animi temperantia, non cupiditate aliqua, non temeritate incendi; non priorum principum exemplis corruptum quantum in cives suos liceat experiendo tentare; sed hebetare aciem imperii sui—Quid interest inter tyrannum et regem, species enim ipsa fortunæ ac licentia par est, nisi quod tyranni in voluptate sæviunt, reges non nisi ex causa et necessitate? Senec. de Clem. lib. i. c. 11.

‡ Ἔφη ἀπολαύειν μάλιστα τῆς ἀρχῆς ὅταν ταχέως ἃ βούλεται ποιῇ. Μέγας ὢν ὁ κίνδυνος βουλεύσασθαι ἂν μὴ δεῖ, τὸν ἃ βούλεται ποιεῖν δυνάμενον. Ad princ. indoct. p. 782.

lour, extensive abilities, and the necessary talents for acquiring the confidence of a people, is capable of undertaking for the attainment of sovereignty; the various means he had the address to employ for the maintaining himself in it against the opposition of his enemies and the odium of the public; and lastly, the tyrant's success in escaping, during a reign of 38 years, the many conspiracies formed against him, and in transmitting peaceably the tyranny to his son, as a legitimate possession and a right of inheritance.

CHAP. I.

THIS chapter contains the history of Dionysius the elder, who reigned 38 years.

SECTION I.

MEANS MADE USE OF BY DIONYSIUS THE ELDER TO POSSESS HIMSELF OF THE TYRANNY.

DIONYSIUS was a native of Syracuse,* of noble and illustrious extraction according to some; but others say his birth was base and obscure. However it was, he distinguished himself by his valour, and acquired great reputation in a war with the Carthaginians. He was one of those who accompanied Hermocrates when he attempted to re-enter Syracuse by force of arms, after having been banished through the intrigues of his enemies. The event of that enterprise was not happy. Hermocrates was killed. The Syracusans did not spare his accomplices, several of whom were publicly executed. Dionysius was left among the wounded. The report of his death, designedly given out by his relations, saved his life. Providence had spared Syracuse an infinity of misfortunes, had he expired either in the fight or by the executioner.

The Carthaginians had made several attempts to establish themselves in Sicily, and to possess themselves of the principal towns of that island, as we have observed elsewhere. † Its happy situation for their maritime commerce, the fertility of its soil, and the riches of its inhabitants, were powerful inducements to such an enterprise. We may form an idea of the wealth of its cities from Diodorus Siculus's account of Agrigentum. ‡ The temples were of extraordinary magnificence, especially that of Jupiter Olympius, which was 340

* Diod. l. xiii. p. 197.
† In the History of the Carthaginians, book ii. part i.
‡ Diod. l. xiii. p. 208, 206.

feet in length, 60 in breadth, and 120 in height. The piazzas or galleries, in their extent and beauty, answered to the rest of the building. On one side was represented the battle of the giants, on the other the taking of Troy, in figures as large as life. Without the city was an artificial lake, which was seven stadia, above a quarter of a league, in circumference. It was full of all kinds of fish, covered with swans and other water-fowls, and afforded the most agreeable prospect imaginable.

It was about the time of which we speak that Exenetus, victor in the Olympic games, entered the city in triumph in a magnificent chariot, attended by 300 more all drawn by white horses. Their habits were adorned with gold and silver, and nothing was ever more splendid than their appearance. Gellias, the most wealthy of the citizens of Agrigentum erected several large apartments in his house for the reception and entertainment of his guests. Servants waited by his order at the gates of the city to invite all strangers to lodge at their master's house, whither they conducted them. Hospitality was much practised and esteemed by the generality of that city. A violent storm having obliged 500 horsemen to take shelter there, Gellias entertained them all in his house, and supplied them immediately with dry clothes, of which he had always a great quantity in his wardrobe. This is understanding how to make a noble use of riches. His cellar is much talked of by historians, in which he had 300 reservoirs hewn out of the rock, each of which contained 100 † amphoræ.

This great and opulent city was besieged, and at length taken by the Carthaginians. Its fall shook all Sicily, and spread an universal terror. The cause of its being lost was imputed to the Syracusans, who had but weakly aided it. Dionysius, who from that time had no other thoughts but of his grand designs, and was secretly active in laying the foundations of his future power, took the advantage of this favourable opportunity, and of the general complaints of Sicily against the Syracusans, to render the magistrates odious, and to exclaim against their administration. In a public assembly, held to consider of the present state of affairs, when nobody dared to open their mouths for fear of the persons at the helm, Dionysius rose up and boldly accused the magistrates of treason; adding that it was his opinion that they ought to be deposed immediately, without waiting till the term of their administration should expire. They retorted this audacity with treating him as a seditious person, and a disturber of the public tranquillity, and as such laid a fine upon him according to the

† An amphora contained about seven gallons; 100 consequently consisted of 700 gallons, or 11 hogsheads 7 gallons.

laws. This was to be paid before he could be admitted to speak again, and Dionysius was not in a condition to discharge it. Philistus, one of the richest citizens, who wrote the history of Sicily, which is not come down to us, deposited the money, and exhorted him at the same time to give his opinion upon the state of affairs with all the liberty which became a citizen zealous for his country.

Dionysius accordingly resumed his discourse with more vigour than before. He had long cultivated the habit of eloquence, which he looked upon with reason as a very necessary talent in a republican government, especially in his views of acquiring the people's favour, and of reconciliating them to his measures. He began with describing in a lively and pathetic manner the ruin of Agrigentum, a neighbouring city in their alliance; the deplorable extremity to which the inhabitants had been reduced, of quitting the place under the cover of the night; the cries and lamentations of infants, and of aged and sick persons, whom they had been obliged to abandon to a cruel and merciless enemy; and the consequential murder of all who had been left in the city, whom the barbarous victor dragged from the temples and altars of the gods; feeble refuges against the Carthaginian fury and impiety. He imputed all these evils to the treachery of the commanders of the army, who, instead of marching to the relief of Agrigentum, had retreated with their troops; to the criminal protraction and delay of the magistrates, corrupted by Carthaginian bribes; and to the pride of the great and rich, who regarded nothing but establishing their own power upon the ruins of their country's liberty. He represented Syracuse as composed of two different bodies; the one, by their power and influence, usurping all the dignities and wealth of the state: the other, obscure, despised, and trod under foot, bearing the tame yoke of a shameful servitude, and rather slaves than citizens. He concluded with saying that the only remedy for so many evils was to elect persons from among the people devoted to their interests, and who, not being capable of rendering themselves formidable by their riches and authority, would be solely employed for the public good, and apply in earnest to the re-establishment of the liberty of Syracuse.

This discourse was listened to with infinite pleasure, as all speeches are which flatter the natural propensity of inferiors to complain of the government, and was followed with the universal applause of the people, who always give themselves up blindly to those who know how to deceive them under the specious pretext of serving their interest. All the magistrates were deposed upon the spot, and others substituted in their room, with Dionysius at the head of them.

This was only the first step to the tyranny, at which he did not stop. The success of his undertaking inspired him with new courage and confidence. He had also in view the displacing of the generals of the army, and to have their power transferred to himself. The design was bold and dangerous, and he applied to it with address. Before he attacked them openly, he planted his batteries against them at a distance; calumniating them by his emissaries to the people, and sparing no pains to render them suspected. He caused it to be whispered among the populace, that those commanders held secret intelligence with the enemy; that disguised couriers were frequently seen passing and repassing; and that it was not to be doubted but some conspiracy was on foot. He affected on his side not to see those leaders, nor to open himself to them at all upon the affairs of the public. He communicated none of his designs to them, as if he was apprehensive of rendering himself suspected by having any intercourse or correspondence with them. Persons of sense and discernment were not at a loss to discover the tendency of these undermining arts; nor were they silent upon the occasion: but the common people, prejudiced in his favour, incessantly applauded and admired his zeal, and looked upon him as the sole protector and asserter of their rights and liberties.

Another scheme which he set at work with his usual address was of very great service to him, and exceedingly promoted his designs. There was a great number of banished persons dispersed throughout Sicily, whom the faction of the nobility of Syracuse had expelled the city at different times, and upon different pretences. He knew what an addition of strength so numerous a body of citizens would be to him, whom gratitude to a benefactor, and resentment against those who had occasioned their banishment, the hope of retrieving their affairs, and of enriching themselves out of the spoils of their enemies, rendered most proper for the execution of his designs, and attached unalterably to his person and interest. He applied therefore earnestly to obtain their recal. It was given out, that it was necessary to raise a numerous body of troops to oppose the progress of the Carthaginians; and the people were in great pain upon the expence to which the new levies would amount. Dionysius took the advantage of this favourable conjuncture, and the disposition of the public. He represented, that it was ridiculous to bring foreign troops at a great expence from Italy and Peloponnesus, whilst they might supply themselves with excellent soldiers without being at any charge at all; that there were numbers of Syracusans in every part of Sicily, who, notwithstanding the ill treatment they had received, had always retained the hearts of citizens under the name and condition of exiles; that they preserved a ten-

der affection and inviolable fidelity for their country, and had chose rather to wander about Sicily without support or settlement, than to take part in the armies of the enemy, however advantageous the offers to induce them to it had been. This discourse of Dionysius had all the effect upon the people he could have wished. His colleagues, who perceived plainly what he had in view, were afraid to contradict him; rightly judging, that their opposition would not only prove ineffectual, but incense the people against them, and even augment the reputation of Dionysius, to whom it would leave the honour of recalling the exiles. Their return was therefore decreed, and they accordingly came all to Syracuse without losing time.

A deputation from Gela, a city in the dependence of Syracuse, arrived about the same time, to demand that the garrison should be reinforced. Dionysius immediately marched thither with 2000 foot and 400 horse. He found the city in a great commotion, and divided into two factions; one of the people, and the other of the rich and powerful. The latter having been tried in form, were condemned by the assembly to die, and to have their estates confiscated for the use of the public. This confiscation was applied to pay off the arrears which had long been due to the former garrisons, commanded by Dexippus the Lacedæmonian; and Dionysius promised the troops he brought with him to Syracuse to double the pay they were to receive from the city. This was attaching so many new creatures to himself. The inhabitants of Gela treated him with the highest marks of honour, and sent deputies to Syracuse to return their thanks for the important service that city had done them in sending Dionysius thither. Having endeavoured in vain to bring Dexippus into his measures, he returned with his troops to Syracuse, after having promised the inhabitants of Gela, who used all means in their power to keep him amongst them, that he would soon return with more considerable aid.

He arrived at Syracuse just as the people were coming out of the theatre, who ran in throngs about him, inquiring with earnestness what he had heard of the Carthaginians. He answered with a sad and dejected air, that the city nourished far more dangerous and formidable enemies in her bosom; that whilst Carthage was making extraordinary preparations for the invasion of Syracuse, those who were in command, instead of rousing the zeal and attention of the citizens, and setting every thing at work against the approach of so potent an enemy, lulled them with trivial amusements and idle shows, and suffered the troops to want necessaries; converting their pay to their private uses in a fraudulent manner destructive to the public affairs; that he had always sufficiently comprehended the cause of such a conduct; that however it was not now

upon mere conjecture, but upon too evident proof, his complaints were founded: that Imilcar, the general of the Carthaginians, had sent an officer to him, under pretext of treating about the ransom of prisoners, but in reality to prevail on him not to be too strict in examining into the conduct of his colleagues; and that if he would not enter into the measures of Carthage, at least that he would not oppose them; that for his part, he came to resign his command, and to abdicate his dignity, that he might leave no room for injurious suspicions of his acting in concert, and holding intelligence with traitors who sold the commonwealth.

This discourse being rumoured amongst the troops and about the city, occasioned great inquietude and alarm. The next day the assembly was summoned, and Dionysius renewed his complaints against the generals, which were received with universal applause. Some of the assembly cried out that it was necessary to appoint him generalissimo, with unlimited power, and that it would be too late for so salutary a recourse when the enemy was at the gates of Syracuse; that the importance of the war which threatened them required such a leader; that it was in the same manner formerly that Gelon was elected generalissimo, and defeated the Carthaginian army at Himera, which consisted of 300,000 men; that as for the accusation alleged against the traitors, it might be referred to another day, but that the present affair would admit of no delay. Nor was it deferred in effect; for the people, who, when once prejudiced, run headlong after their opinion without examining any thing, elected Dionysius generalissimo with unlimited power that instant. In the same assembly he caused it to be decreed, that the soldiers pay should be doubled; insinuating that the state would be amply reimbursed by the conquests consequential of that advance. This being done, and the assembly dismissed, the Syracusans, upon cool reflection on what had passed, began to be in some consternation; as if it had not been the effect of their own choice; and comprehended, though too late, that from the desire of preserving their liberty, they had given themselves a master.

Dionysius rightly judged the importance of taking his measures before the people repented what they had done. There remained but one step more to the tyranny, which was to have a body of guards assigned him; and that he accomplished in the most artful and politic manner. He proposed, that all the citizens under 40 years of age, and capable of bearing arms, should march with provisions for 30 days to the city of Leontium. The Syracusans were at that time in possession of the place, and had a garrison in it. It was full of fugitive and foreign soldiers, who were very fit persons for the execution of his designs. He justly suspected, that the greatest part of the Syra-

cusans would not follow him. He set out however, and incamped in the night upon the plains near the city. It was not long before a great noise was heard throughout the camp. This tumult was raised by persons planted for that purpose by Dionysius. He affected, that ambuscades had been laid with design to assassinate him, and in great trouble and alarm retired for refuge into the citadel of Leontium, where he passed the rest of the night, after having caused a great number of fires to be lighted, and drawn off such of the troops as he most confided in. At break of day the people assembled in a body, to whom, expressing still great apprehension, he explained the danger he had been in, and demanded permission to choose himself a guard of 600 men for the security of his person. Pisistratus had set him the example long before, and had used the same stratagem when he made himself tyrant of Athens. His demand seemed very reasonable, and was accordingly complied with. He chose out 1000 men for his guard upon the spot, armed them completely, equipped them magnificently, and made them great promises for their encouragement. He also attached the foreign soldiers to his interest in a peculiar manner, by speaking to them with great freedom and affability. He made many removals and alterations in the troops, to secure the officers in his interest, and dismissed Dexippus to Sparta, in whom he could not confide. At the same time he ordered a great part of the garrison which he had sent to Gela to join him, and assembled from all parts fugitives, exiles, debtors, and criminals: a train worthy of a tyrant.

With his escort he returned to Syracuse, which trembled at his approach. The people were no longer in a condition to oppose his undertakings, or to dispute his authority. The city was full of foreign soldiers, and saw itself upon the point of being attacked by the Carthaginians. To strengthen himself the more in the tyranny, he espoused the daughter of Hermocrates, the most powerful citizen of Syracuse, and who had contributed the most to the defeat of the Athenians. He also gave his sister in marriage to Polyxenus, brother-in-law of Hermocrates. He afterwards summoned an assembly, in which he rid himself of Dalpheus and Demarchus, who had been the most active in opposing his usurpation. In this manner Dionysius, from a simple notary and a citizen of the lowest class, made himself absolute lord and tyrant of the greatest and most opulent city of Sicily.

Vide Mitford's Greece Vol 7. who gives a very different account of the character of Dionysius.—

him close, and having seized upon the suburb Epipolis, barred all communication with the country. They received aid from their allies both by sea and land, and setting a price upon the tyrant's head, promised the freedom of the city to such of the strangers as should abandon him. A great number came over to them, whom they treated with the utmost favour and humanity. They made their machines advance, and battered the walls of the isle vigorously, without giving Dionysius the least respite.

The tyrant, finding himself reduced to extremities, abandoned by the greatest part of the strangers, and shut up on the side of the country, assembled his friends to consult with them, rather by what kind of death he should put a glorious period to his career, than upon the means of saving himself. They endeavoured to inspire him with new courage, and were divided in their opinions; but at last the advice of Philistus prevailed, which was that he should by no means renounce the tyranny. Dionysius, to gain time, sent deputies to the revolters, and demanded permission to quit the place with his adherents, which was granted, and five ships to transport his people and effects. He had, however, sent dispatches secretly to the Campanians, who garrisoned the places in the possession of the Carthaginians, with offers of considerable reward if they would come to his relief.

The Syracusans, who, after the treaty, believed their business done, and the tyrant entirely defeated, had disarmed part of their troops, and the rest acted with great indolence and little discipline. The arrival of the Campanians, to the number of 1200 horse, infinitely surprised and alarmed the city. After having beat such as disputed their passage, they opened themselves a way to Dionysius. At the same time 300 soldiers more arrived to his assistance: the face of things was then entirely altered, and terror and dejection changed parties. Dionysius, in a sally, drove them vigorously as far as that part of the city called Neapolis. The slaughter was not very considerable, because he had given orders to spare those who fled. He caused the dead to be interred, and gave those who had retired to Ætna to understand that they might return with entire security. Many came to Syracuse, but others did not think it advisable to confide in the faith of a tyrant. The Campanians were rewarded to their satisfaction, and dismissed.

The Lacedæmonians at this time took such measures in regard to Syracuse as were most unworthy of the Spartan name. They had lately subverted the liberty of Athens, and declared publicly in all the cities of their dependence against popular government. They deputed one of their citizens to Syracuse, to express in appearance the part they took in the misfortunes of that city, and to offer it their aid; but in reality he was

sent to confirm Dionysius in supporting himself in the tyranny, expecting that, from the increase of his power, he would prove of great advantage and support to their own.

Dionysius saw, from what had so lately happened at Syracuse, what he was to expect from the people for the future. Whilst the inhabitants were employed abroad in harvest work, he entered their houses, and seized upon all the arms he could find. He afterwards inclosed the citadel with an additional wall, fitted out abundance of ships, armed great numbers of strangers, and took all possible measures to secure himself against the disaffection of the Syracusans.

After having made this provision for his safety at home, he prepared to extend his conquests abroad; from whence he did not only propose the increase of his dominions and revenues, but the additional advantage of diverting his subjects from the sense of their lost liberty, by turning their attention upon their ancient and always abhorred enemy, and by employing them in lofty projects, military expeditions, and glorious exploits, to which the hopes of riches and plunder would be annexed. He conceived this to be also the means to acquire the affection of his troops, and that the esteem of the people would be a consequence of the grandeur and success of his enterprises.

Dionysius wanted neither courage nor policy, and had all the qualities of a great general. He took, either by force or fraud, Naxos, Catana, Leontium, and some * other towns in the neighbourhood of Syracuse, which for that reason were very agreeable to his purposes. Some of them he treated with favour and clemency, to engage the esteem and confidence of the people; others he plundered, to strike terror into the country. The inhabitants of Leontium were transplanted to Syracuse.

These conquests alarmed the neighbouring cities, which saw themselves threatened with the same misfortune. Rhegio situated upon the opposite coast of the strait which divides Sicily from Italy, prepared to prevent it, and entered into an alliance with the Syracusan exiles, who were very numerous, and with the Messenians on the Sicilian side of the strait, who were to aid them with a powerful supply. They had levied a considerable army, and were upon the point of marching against the tyrant, when discord arose among the troops, and rendered the enterprise abortive. It terminated in a treaty of peace and alliance between Dionysius and the two cities.

He had long revolved a great design in his mind, which was to ruin the Carthaginian power in Sicily, a great obstacle to his own, as his discontented subjects never failed of a refuge

* Ætna Enna.

in the towns dependent upon that nation. The accident of the plague, which had lately ravaged Carthage, and extremely diminished its strength, seemed to supply a favourable opportunity for the execution of his design. But, as a man of ability, he knew that the greatness of the preparations ought to answer that of an enterprise, to assure the success of it; and he applied to them in a manner which shows the extent of his views and extraordinary capacity. He therefore used uncommon pains and application for that purpose, conscious that the war, into which he was entering with one of the most powerful nations then in the world, might be of long duration, and have variety of considerable events.

His first care was to bring to Syracuse, as well from the conquered cities in Sicily as from Greece and Italy, a great number of artisans and workmen of all kinds, whom he induced to come thither by the offer of great gain and reward, the certain means of engaging the most excellent persons in every profession. He caused an infinite number of every kind of arms to be forged, swords, javelins, lances, partisans, helmets, cuirasses, bucklers, all after the manner of the nation by whom they were to be worn. He built also a great number of galleys, that had from three to five benches of rowers, and were of an entirely new invention; with abundance of other barks and vessels for the transportation of troops and provisions.

The whole city seemed but one workshop, and continually resounded with the noise of the several artisans. Not only the porches, piazzas, porticoes, places of exercise, and public places, but private houses of any extent were full of workmen. Dionysius had distributed them with admirable order. Each species of artists, divided by streets and districts, had their overseers and inspectors, who, by their presence and direction, promoted and completed the works. Dionysius himself was perpetually amongst the workmen, encouraging them with praise, and rewarding their merit. He knew how to confer different marks of honour upon them, according to their distinguishing themselves by their ingenuity or application. He would even make some of them dine with him at his own table, where he entertained them with the freedom and kindness of a friend. It is justly said * that honour nourishes arts and sciences, and that men of all ranks and conditions are animated by the love of glory. The prince who knows how to put the two greatest springs and strongest incentives of the human soul, interest and glory, in motion, under proper regulations, will soon make all arts and sciences

* Honos alit artes, omnesque incendunter ad studia gloriæ. Cic. Tusc. Quæst. l. i. n. 4.

flourish in his kingdom, and fill it at a small expence with persons who excel in every profession. And this happened now at Syracuse, where a single person of great ability in the art of governing excited such ardour and emulation amongst the artificers at it is not easy to imagine or describe.

Dionysius applied himself more particularly to the navy. He knew that Corinth had invented the art of building galleys with three and five benches of oars, and was ambitious of acquiring for Syracuse, a Corinthian colony, the glory of bringing that art to perfection, which he effected. The timber for building his galleys was brought part of it from Italy, where it was drawn on carriages to the sea side, and from thence shipped to Syracuse; and part from Mount Ætna, which at that time produced abundance of pine and fir trees. In a short space, a fleet of 200 galleys was seen in a manner to rise out of the earth; and 160 others, formerly built, were refitted by his order. He caused also 160 sheds to be erected within the great port, each of them capable of containing two galleys, and 150 more to be repaired.

The sight of such a fleet, built in so short a time, and fitted out with so much magnificence, whould have given reason to believe that all Sicily had united its labours and revenues in accomplishing so great a work. On the other side, the view of such an incredible quantity of arms newly made, would have inclined one to think that Dionysius had solely employed himself in providing them, and had exhausted his treasures in the expence. They consisted of 140,000 shields, and as many helmets and swords; and upwards of 14,000 cuirasses, furished with all the art and elegance imaginable. They were intended for the horse, for the tribunes and centurions of the foot, and for the foreign troops who had the guard of his person. Darts, arrows, and lances, were innumerable, and engines and machines of war in proportion to the rest of the preparations.

The fleet was to be manned by an equal number of citizens and strangers. Dionysius did not think of raising troops till all his preparations were complete. Syracuse and the cities in its dependence supplied him with part of his forces. Many came from Greece, especially from Sparta. The considerable pay he offered brought soldiers in crowds from all parts to list in his service.

He omitted none of the precautions necessary to the success of his enterprise, the importance as well as difficulty of which was well known to him. He was not ignorant that every thing depends upon the zeal and affection of the troops for their general, and applied himself particularly to the gaining of the hearts, not of his own subjects only, but of all the inhabitants of Sicily, and succeeded in it to a wonder. He had

entirely changed his behaviour for some time. Kindness, courtesy, clemency, a disposition to do good, and an insinuating complacency for all the world, had taken place of that haughty and imperious air and inhumanity of temper which had rendered him so odious. He was so entirely altered that he did not seem to be the same man.

Whilst he was hastening his preparations for the war, and applying to the attainment of his subjects' affections, he meditated an alliance with the two powerful cities, Rhegium and Messina, which were capable of disconcerting his great designs by a formidable diversion. The league formed by those cities some time before, though without any effect, gave him some uneasiness. He therefore thought it necessary to make sure of the amity of them both. He presented the inhabitants of Messina with a considerable quantity of land, which was situated in their neighbourhood, and lay very commodiously for them. To give the people of Rhegium an instance of his esteem and regard for them, he sent ambassadors to desire that they would give him one of their citizens in marriage. He had lost his first wife in the popular commotion, as before related.

Dionysius, sensible that nothing establishes a throne more effectually than the prospect of a successor, who may enter into the same designs, have the same interests, pursue the same plan, and observe the same maxims of government, took the opportunity of the present tranquillity of his affairs to contract a double marriage, in order to have a successor, to whom he might transfer the sovereignty, which had cost him so many pains and dangers to acquire.

The people of Rhegium, to whom Dionysius had first applied, having called a council to take his demand into consideration, came to a resolution not to contract any alliance with a tyrant; and for their final answer returned, that they had only the hangman's daughter to give him. The raillery was home, and cut deep. We shall see in the sequel how dear that city paid for their jest.

The Locrians, to whom Dionysius sent the same ambassadors, did not show themselves so difficult and delicate, but sent him Doris for a wife, who was the daughter of one of their most illustrious citizens. He caused her to be brought from Locris in a galley with five benches of rowers of extraordinary magnificence, and shining on all sides with gold and silver. He married at the same time Aristomache, daughter of Hipparinus, the most considerable and powerful of the Syracusan citizens, and sister of Dion, of whom much will be said hereafter. She was brought to his palace in a chariot drawn by four white horses, which was then a singular mark of distinction. The nuptials of both were celebrated the same day with universal rejoicings throughout the whole city, and was

attended with feasts and presents of incredible magnificence.

It was contrary to the manners and universal custom of the western nations, from all antiquity, that he espoused two wives at once; taking in this, as in every thing else, the liberty assumed by tyrants of setting themselves above all laws.

Dionysius seemed to have an equal affection for the two wives, without giving the preference to either, to remove all cause of jealousy and discord. The people of Syracuse reported that he preferred his own countrywoman to the stranger; but the latter had the good fortune to bring her husband the first son, which supported him not a little against the cabals and intrigues of the Syracusans. Aristomache was a long time without any symptoms of childbearing, though Dionysius desired so earnestly to have issue by her, that he put his Locrian's mother to death, accusing her of hindering Aristomache from conceiving by witchcraft.

Aristomache's brother was the celebrated Dion, in great estimation with Dionysius. He was at first obliged for his credit to his sister's favour; but after distinguishing his great capacity in many instances, his own merit made him much beloved and regarded by the tyrant. Among the other marks Dionysius gave him of his confidence, he ordered his treasurers to supply him, without further orders, with whatever money he should demand, provided they informed him the same day they paid it.

Dion had naturally a great and most noble soul. An happy accident had conduced to inspire and confirm in him the most elevated sentiments. It was a kind of chance, or rather, as Plutarch says, a peculiar providence, which at distance laid the foundations of the Syracusan liberty, that brought Plato, the most celebrated of philosophers, to Syracuse. Dion became his friend and disciple, and made great improvements from his lessons; for though brought up in a luxurious and voluptuous court, where the supreme good was made to consist in pleasure and magnificence, he had no sooner heard the precepts of his new master, and imbibed a taste for the philosophy that inculcates virtue, than his soul was inflamed with the love of it. Plato, in one of his letters, gives this glorious testimony of him, that he never met with a young man upon whom his discourses made so great an impression, or who had conceived his principles with so much ardour and vivacity.

As Dion was young and unexperienced, observing the facility with which Plato had changed his taste and inclinations, he imagined, with simplicity enough, that the same reasons would have the same effects upon the mind of Dionysius; and from that opinion could not rest till he had prevailed upon the tyrant to hear and converse with him. Dionysius consented;

but the lust of tyrannic power had taken too deep a root in his heart to be ever eradicated from it. It was * like an indelible dye, that had penetrated his inmost soul, from whence it was impossible ever to efface it.

† Though the stay of Plato at the court made no alteration in Dionysius, he persevered in giving Dion the same instances of his esteem and confidence, and even to support, without taking offence, the freedom with which he spoke to him. Dionysius, ridiculing one day the government of Gelon, formerly king of Syracuse, and saying, in allusion to his name, that he had been the "laughing stock ‡" of Sicily, the whole court fell into great admiration, and took no small pains in praising the quaintness and delicacy of the conceit, insipid and flat as it was, and indeed as puns and quibbles generally are. Dion took it in a serious sense, and was so bold as to represent to him that he was in the wrong to talk in that manner of a prince whose wise and equitable conduct had been an excellent model of government, and given the Syracusans a favourable opinion of monarchial power. "You "reign," added he, "and have been trusted for Gelon's sake; "but for your sake no man will ever be trusted after you." It was very much that a tyrant should suffer himself to be talked to in such a manner with impunity.

SECTION III.

DIONYSIUS DECLARES WAR AGAINST THE CARTHAGINIANS.—VARIOUS SUCCESSES OF IT.

DIONYSIUS seeing his great preparations were complete, and that he was in a condition to take the field, publicly opened his designs to the Syracusans, in order to interest them the more in the success of the enterprise, and told them that it was against the Carthaginians. He represented that people as the perpetual and inveterate enemy of the Greeks, and especially of those who inhabited Sicily; that the plague, which had lately wasted Carthage, had made the opportunity favourable, which ought not to be neglected; that the people in subjection to so cruel a power waited only the signal to declare against it; that it would be much for the glory of Syracuse to reinstate the Grecian cities in their liberty, after having so long groaned under the yoke of the barbarians; that in declaring war at present against the Carthaginians, they only preceded them in doing so for some time, since, as soon as

* Τὴν βαφὴν δὲ ἀνίητα τῆς τυραννίδος, ἐν πολλῷ χρόνῳ διαιωθεῖσαν ἤδη καὶ δυσέκπυτον. Δηλοῖ καὶ αὐτὸς ἔτι δὴ τῶν χρήσιμα ἀντιλαμβάνεσθαι λόγων. Plut. in moral p. 779.

† Plat. p. 960.

‡ Γέλως signifies laughing-stock.

they had retrieved their losses, they would not fail to attack Syracuse with all their forces.

The assembly were unanimously of the same opinion. Their ancient and natural hatred of the barbarians, their anger against them for having given Syracuse a master, and the hope that with arms in their hands they might find some occasion of recovering their liberty, united them in their suffrages. The war was resolved without any opposition, and began that very instant. There were, as well in the city as the port, a great number of Carthaginians, who, upon the faith of treaties and under the peace, exercised traffic, and thought themselves in security. The populace, by Dionysius's authority, upon the breaking up of the assembly, ran to their houses and ships, plundered their goods, and carried off their effects. They met with the same treatment throughout Sicily; to which murders and massacres were added, by way of reprisal for the many cruelties committed by the barbarians on those they conquered, and to show them what they had to expect if they continued to make war with the same inhumanity.

After this bloody execution, Dionysius sent a letter by an herald to Carthage, in which he signified that the Syracusans declared war against the Carthaginians, if they did not withdraw their garrisons from all the Grecian cities held by them in Sicily. The reading of this letter at first in the senate, and afterwards in the assembly of the people, occasioned an uncommon alarm, as the pestilence had reduced the city to a deplorable condition. However, they were not dismayed, and prepared for a vigorous defence. They raised troops with the utmost diligence, and Imilcar set out immediately to put himself at the head of the Carthaginian army in Sicily.

Dionysius on his side lost no time, and took the field with his army, which daily increased by the arrival of new troops, who came to join him from all parts. It amounted to 80,000 foot, and 9000 horse. The fleet consisted of 200 galleys, and 500 barks laden with provisions and machines of war. He opened the campaign with the siege of Motya, a fortified town under the Carthaginians near Mount Eryx, in a little island something more than a quarter of a league * from the continent, to which it was joined by a small neck of land, which the besieged immediately cut off, to prevent the approaches of the enemy on that side.

Dionysius having left the care of the siege to Leptinus, who commanded the fleet, went with his land-forces to attack the places in alliance with the Carthaginians. Terrified by the approach of so numerous an army, they all surrendered, except five, which were Ancyra, Solus, † Palermo, Segesta, and Eutella. The last two places he besieged.

* Six stadia, or furlongs. † Panormus

Imilcar, however, to make a diversion, detached ten galleys of his fleet, with orders to attack and surprise in the night all the vessels which remained in the port of Syracuse. The commander of this expedition entered the port according to his orders without resistance, and after having sunk a great part of the vessels which he found there, retired well satisfied with the success of his enterprise.

Dionysius, after having wasted the enemy's country, returned, and sat down with his whole army before Motya, and having employed a great number of hands in making dams and moles, he reinstated the neck of land, and brought his engines to work on that side. The place was attacked and defended with the utmost vigour. After the besiegers had passed the breach, and entered the city, the besieged persisted a great while in defending themselves with incredible valour; so that it was necessary to pursue and drive them from house to house. The soldiers, enraged at so obstinate a defence, put all before them to the sword; age, youth, women, children, nobody was spared, except those who had taken refuge in the temples. The town was abandoned to the soldiers' discretion; Dionysius being pleased with an occasion of attaching the troops to his service by the allurement and hope of gain.

The Carthaginians made an extraordinary effort the next year, and raised an army of 300,000 foot, and 4000 horse. The fleet under Mago's command consisted of 400 galleys, and upwards of 600 vessels laden with provisions and engines of war. Imilcar had given the captains of the fleet his orders sealed up, which were not to be opened till they were out at sea. He had taken this precaution, that his designs might be kept secret, and to prevent spies from sending advices of them to Sicily. The rendezvous was at Palermo; where the fleet arrived without much loss in their passage. Imilcar took Eryx by treachery, and soon after reduced Motya to surrender. Messina seemed to him a place of importance; because it might favour the landing of troops from Italy and Sicily, and bar the passage of those that should come from Peloponnesus. After a long and vigorous defence it fell into his hands, and some time after he entirely demolished it.

Dionysius, seeing his forces extremely inferior to the enemy, retired to Syracuse. Almost all the people of Sicily, who hated him from the beginning, and were only reconciled to him in appearance, and out of fear, took this occasion to quit his party, and to join the Carthaginians. The tyrant levied new troops, and gave the slaves their liberty, that they might serve on board the fleet. His army amounted to 30,000 foot, and 3000 horse, and his fleet to 180 galleys. With these forces he took the field, and removed about 18 leagues from Syra-

cuse. Imilcar advanced perpetually with his land army, followed by his fleet, which kept near the coast. When he arrived at Naxos, he could not continue his march upon the seaside, and was obliged to take a long compass round Mount Ætna, which by a new irruption had set the country about it on fire, and covered it with ashes. He ordered his fleet to wait his coming up at Catana. Dionysius, apprised of this, thought the opportunity favourable for attacking it, whilst separate from the land-forces, and whilst his own, drawn up in battle upon the shore, might be of service to animate and support his fleet. The scheme was wisely concerted, but the success not answerable to it. Leptinus, his admiral, having advanced inconsiderately with 30 galleys, contrary to the opinion of Dionysius, who had particularly recommended to him not to divide his forces, at first sunk several of the enemy's ships, but upon being surrounded by the greater number, was forced to fly. His whole fleet followed his example, and was warmly pursued by the Carthaginians. Mago detached boats full of soldiers, with orders to kill all that endeavoured to save themselves by swimming to shore. The land army drawn up there saw them perish miserably, without being able to give them any assistance. The loss on the side of the Sicilians was very great; more than 100 galleys being either taken or sunk, and 20,000 men perishing either in the battle or the pursuit.

The Sicilians, who were afraid to shut themselves up in Syracuse, where they could not fail of being besieged very soon, solicited Dionysius to lead them against Imilcar, whom so bold an enterprise might disconcert; besides which, they should find his troops fatigued with their long and hasty march. The proposal pleased him at first; but upon reflecting that Mago, with the victorious fleet, might notwithstanding advance and take Syracuse, he thought it more advisable to return thither; which was the occasion of his losing abundance of his troops, who deserted in numbers on all sides. Imilcar, after a march of two days, arrived at Catana, where he halted some days to refresh his army, and refit his fleet, which had suffered exceedingly by a violent storm.

* He then marched to Syracuse, and made his fleet enter the port in triumph. More than 200 galleys, adorned with the spoils of their victory, made a noble appearance as they advanced; the crews forming a kind of concert by the uniform and regular order they observed in the motion of their oars. They were followed by an infinite number of smaller barks; so that the port, vast as it was, was scarce capable of containing them; the whole sea being in a manner covered with sails.

* Died. p. 285—296.

verse, and told them, that his republic had sent him to the aid of the Syracusans and Dionysius, and not to make war upon Dionysius, or to subvert his authority. This answer confounded the Syracusans, and the tyrant's guard arriving at the same time, the assembly broke up. Dionysius perceiving more than ever what he had to fear, used all his endeavours to ingratiate himself with the people, and to attach the citizens to his interests; making presents to some, inviting others to eat with him, and affecting upon all occasions to treat them with kindness and familiarity.

* It must have been about this time that Polyxenus, Dionysius's brother-in-law, who had married his sister Thesta, having without doubt declared against him in this conspiracy, fled from Sicily for the preservation of his life, and to avoid falling into the tyrant's hands. Dionysius sent for his sister, and reproached her very much for not apprising him of her husband's intended flight, as she could not be ignorant of it. She replied, without expressing the least surprise or fear, "have I then appeared so bad a wife to you, and of so mean a soul, as to have abandoned my husband in his flight, and not to have desired to share in his dangers and misfortunes? No! I knew nothing of it; or I should have been much happier in being called the wife of Polyxenus the exile, in all places, than, in Syracuse, the sister of the tyrant." Dionysius could not but admire an answer so full of spirit and generosity; and the Syracusans in general were so charmed with her virtue, that after the tyranny was suppressed, the same honours, equipage, and train of a queen, which she had before, were continued to her during her life; and after her death the whole people attended her body to the tomb, and honoured her funeral with an extraordinary appearance.

On the side of the Carthaginians affairs began to take a new face on a sudden. They had committed an irretrievable error in not attacking Syracuse upon their arrival, and in not taking the advantage of the consternation, which the sight of a fleet and army equally formidable had occasioned. The plague, which was looked upon as a punishment sent from heaven for the plundering of temples and demolishing of tombs, had destroyed great numbers of their army in a short time. I have described the extraordinary symptoms of it in the history of the Carthaginians. To add to that misfortune, the Syracusans, being informed of their unhappy condition, attacked them in the night by sea and land. The surprise, terror, and even haste they were in to put themselves into a posture of defence, threw them into new difficulty and confusion. They knew not on which side to send relief; all being equally in

* Plut. in Dion. p. 966.

langer. Many of their vessels were sunk, and others almost ntirely disabled, and a much greater number destroyed by fire. The old men, women and children, ran in crowds to the walls, o be witnesses of that scene of horror, and lifted up their hands owards heaven, returning thanks to the gods for so signal a protection of their city. The slaughter within and without he camp, and on board the vessels, was great and dreadful, nd ended only with the day.

Imilcar, reduced to despair, offered Dionysius secretly 500,000 crowns * for permission to retire in the night with the emains of his army and fleet. The tyrant, who was not displeased with leaving the Carthaginians some resource, to keep his subjects in continual awe, gave his consent; but only for the citizens of Carthage. Upon which Imilcar set out with the Carthaginians, and only 40 ships; leaving the rest of his troops behind. The Corinthians, discovering from the noise and motion of the galleys, that Imilcar was making off, sent to inform Dionysius of his flight, who affected ignorance of it, and gave immediate orders to pursue him; but as those orders were but slowly executed, they followed the enemy themselves, and sunk several vessels of their rear guard.

Dionysius then marched out with his troops; but before their arrival, the Sicilians in the Carthaginian service had retired to their several countries. Having first posted troops in the passes, he advanced directly to the enemy's camp, though it was not quite day. The barbarians, who saw themselves cruelly abandoned and betrayed by Imilcar and the Sicilians, lost conrage and fled. Some of them were taken by the troops in the passes; others laid down their arms, and asked quarter. Only the Iberians drew up and sent an herald to capitulate with Dionysius, who incorporated them into his guards. The rest were all made prisoners.

Such was the fate of the Carthaginians; which shows, says the historian†, that humiliation treads upon the heels of pride, and that those who are too much puffed up with power and success are soon forced to confess their weakness and vanity. Those haughty victors, masters of almost all Sicily, who looked upon Syracuse as already their own, and entered at first triumphant into the great port, insulting the citizens, are now reduced to fly shamefully under the covert of the night; dragging away with them the sad ruins and miserable remains of their fleet and army, and trembling for the fate of their native country. Imilcar, who had neither regarded the sacred refuge of temples, nor the inviolable sanctity of tombs, after having left 150,000 men unburied in the enemy's country, returns to

* 300 talents. † Diodorus Siculus.

perish miserably at Carthage, avenging upon himself by his death the contempt he had expressed for gods and men.

Dionysius, who was suspicious of the strangers in his service, removed 10,000 of them, and under the pretence of rewarding their merit, gave them the city of Leontium, which was in reality very commodiously situated, and an advantageous settlement. He confided the guard of his person to other foreigners, and the slaves he had made free. He made several attempts upon places in Sicily, and in the neighbouring country, especially against Rhegium *. The people of Italy, seeing themselves in danger, entered into a powerful alliance to put a stop to his conquests. The success was tolerably equal on both sides.

† About this time the Gauls, who some months before had burned Rome, sent deputies to Dionysius to make an alliance with him, who was at that time in Italy. The advices he had received of the great preparations making by the Carthaginians for war, obliged him to return to Sicily.

The Carthaginians having set on foot a numerous army under the conduct of Mago, made new efforts against Syracuse, but with no better success than the former. They terminated in an accommodation with Dionysius.

‡ He attacked Rhegium again, and at first received no inconsiderable check. But having gained a great victory against the Greeks of Italy, in which he took more than 10,000 prisoners, he dismissed them all without ransom, contrary to their expectation, with a view of dividing the Italians from the interests of Rhegium, and of dissolving a powerful league, which might have defeated his designs. Having by this action of favour and generosity acquired the good opinion of all the inhabitants of the country, and from enemies made them his friends and allies, he returned against Rhegium. He was extremely incensed against that city upon account of their refusing to give him one of their citizens in marriage, and the insolent answer with which that refusal was attended. The besieged, finding themselves incapable of resisting so numerous an army as that of Dionysius, and expecting no quarter if the city were taken by assault, began to talk of capitulating: to which he hearkened not unwillingly. He made them pay 300,000 crowns, deliver up all their vessels to the number of 70, and put 100 hostages into his hands; after which he raised the siege. It was not out of favour and clemency that he acted in this manner, but to make their destruction sure, after having first reduced their power.

Accordingly the next year, under the false pretext, and with

* Diod. l. xiv. p. 304—310.
† Justin. xx. c. 5.
‡ A. M. 3615. Ant. J. C. 389.

the reproach of their having violated the treaty, he besieged them again with all his forces, first sending back their hostages. Both parties acted with the utmost vigour. The desire of revenge on one side, and the fear of the greatest cruelties on the other, animated the troops. Those of the city were commanded by Phyto, a brave and intrepid man, whom the danger of his country rendered more courageous. He made frequent and rude sallies. In one of them Dionysius received a wound, of which he recovered with great difficulty. The siege went on slowly, and had already continued 11 months, when a cruel famine reduced the city to the last extremities. A measure of wheat, of about six bushels, was sold for 250 livres. After having consumed all their horses and beasts of carriage, they were obliged to support themselves with leather and hides, which they boiled, and at last to feed upon the grass of the fields like beasts; a resource, of which Dionysius soon deprived them, by making his horses eat up all the herbage around the city. Necessity at length reduced them to surrender at discretion, and Dionysius entered the place, which he found covered with dead bodies. Those who survived were rather skeletons than men. He took about 6000 prisoners, whom he sent to Syracuse. Such as could pay 50 livres he dismissed, and sold the rest for slaves.

Dionysius let fall the whole weight of his resentment and revenge upon Phyto. He began with ordering his son to be thrown into the sea. The next day he ordered the father to be fastened to the extremity of the highest of his engines for a spectacle to the whole army, and in that condition he sent to tell him that his son had been thrown into the sea. "Then he "is happier than me by a day," replied that unfortunate parent. He afterwards caused him to be led through the whole city, to be scourged with rods, and to suffer a thousand other indignities, whilst an herald proclaimed, "that the perfidious "traitor was treated in that manner, for having inspired the "people of Rhegium with rebellion." "Say rather," answered that generous defender of his country's liberty, "that a "faithful citizen is so used for having refused to sacrifice his "country to a tyrant." Such an object and such a discourse drew tears from all eyes, and even from the soldiers of Dionysius. He was afraid his prisoner would be taken from him before he had satiated his revenge, and ordered him to be flung into the sea directly.

SECTION IV.

VIOLENT PASSION OF DIONYSIUS FOR POESY.—HIS DEATH AND BAD QUALITIES.

At an interval which the success against Rhegium had left Dionysius the tyrant, who was fond of all kinds of glory,

and piqued himself upon the excellence of his genius, he sent his brother Thearides to Olympia, to dispute in his name the prizes of the chariot-race and poetry*.

The circumstance which I am going to treat, and which regards the taste, or rather passion, of Dionysius for poetry and polite learning, being one of his peculiar characteristics, and having besides, a mixture of good and bad in itself, makes it requisite, for a right understanding of it, to distinguish wherein this taste of his is either laudable or worthy of blame.

I shall say as much upon the tyrant's total character, with whose vices of ambition and tyranny many great qualities were united, which ought not to be disguised nor misrepresented; the veracity of history requiring that justice should be done to the most wicked, as they are not so in every respect. We have seen several things in his character that certainly deserve praise: I mean in regard to his manners and behaviour: the mildness with which he suffered the freedom of young Dion, the admiration he expressed of the bold and generous answer of his sister Thesta upon account of her husband's flight, his gracious and insinuating deportment upon several other occasions to the Syracusans, the familiarity of his discourse with the meanest citizens, and even workmen, the equality he observed between his two wives, and his kindness and respect for them; all which imply that Dionysius had more equity, moderation, affability, and generosity, than is commonly ascribed to him. He is not such a tyrant as Phalaris, Alexander of Pheræ, Caligula, Nero, or Caracalla.

But to return to Dionysius's taste for poetry. In his intervals of leisure, he loved to unbend in the conversation of persons of wit, and in the study of arts and sciences. He was particularly fond of versifying, and employed himself in the composition of poems, especially of tragedies. Thus far this passion of his may be excused, having something undoubtedly laudable in it: I mean in the taste for polite learning, the esteem he expressed for learned men, his inclination to do them good offices, and the application of his leisure hours. Was it not better to employ them in the exercise of his wit and the cultivation of science, than feasting, dancing, theatrical amusements, gaming, frivolous company, and other pleasures still more pernicious? Which wise reflection Dionysius the younger made when at Corinth. † Philip of Macedon being at table with him, spoke of the odes and tragedies his father had left behind him, with an air of raillery and contempt, and seemed to be under some difficulty to comprehend at what time of his life he had leisure for such compositions: Dionysius smartly

* Diod. l. xiv. p. 318.

† Plut. in Timol. c. lxxxv. p. 243. Plut. in Lucul. p. 492.

separated, "the difficulty is very great indeed! Why, he "composed them at those hours which you and I, and an in- "finity of others, as we have reason to believe, pass in drink- "ing and other diversions."

* Julius Cæsar and the emperor Augustus applied themselves to poetry, and composed tragedies. Lucullus intended to have written the memoirs of his military actions in verse. The comedies of Terence were attributed to Lelius and Scipio, both great captains, especially the latter; and that report was so far from lessening their reputation at Rome, that it added to the general esteem for them.

These unbendings therefore were not blameable in their own nature; this taste for poetry was rather laudable, if kept within due bounds; but Dionysius was ridiculous for pretending to excel all others in it. He could not endure either a superior or competitor in any thing. From being in the sole possession of supreme authority, he had accustomed himself to imagine his wit of the same rank with his power: in a word, he was in every thing a tyrant. His immoderate estimation of his own merit flowed in some measure from the overbearing turn of mind which empire and command had given him. The continual applauses of a court, and the flatteries of those who knew how to recommend themselves by his darling foible, were another source of this vain conceit: and of what will not a great man,† a minister, a prince, think himself capable, who has such incense and adoration continually paid to him? It is well known that Cardinal Richelieu, in the midst of the greatest affairs, not only composed dramatic poems, but piqued himself on his excellency that way; and what is more, his jealousy in that point rose so high as to use his authority by way of criticism upon the compositions of those to whom the public, a just and incorruptible judge in the question, had given the preference against him.

Dionysius did not reflect that there are things which, though estimable in themselves, and which do honour to private persons, it does not become a prince to desire to excel in. I have mentioned elsewhere Philip of Macedon's expression to his son, upon his having shown too much skill in music at a public entertainment: "Are not you ashamed," said he, "to "sing so well?" It was acting inconsistently with the dignity of his character. If Cæsar and Augustus, when they wrote tragedies, had taken it into their heads to equal or excel Sophocles, it had not only been ridiculous, but a reproach to

* Suet. in Cæs. c. lvi. in August.

† ——Nihil est quod credere de se
Non possit, cum laudatur diis æqua potestas. JUVENAL.

them: and the reason is, because a prince, being obliged by an essential and indispensable duty to apply himself incessantly to the affairs of government, and having an infinitude of various business always recurring to him, he can make no other use of the sciences, than to divert him at such short intervals as will not admit any great progress in them, and the excelling of those who employ themselves in no other study. Hence, when the public sees a prince affect the first rank in this kind of merit, it may justly conclude that he neglects his more important duties, and what he owes to his people's happiness, to give himself up to an employment which wastes his time and application of mind ineffectually.

We must however do Dionysius the justice to own, that he never was reproachable for letting poetry interfere to the prejudice of his great affairs, or that it made him less active and diligent on any important occasion.

* I have already said that this prince, in an interval of peace, had sent his brother Thearides to Olympia, to dispute the prizes of poetry and the chariot-race in his name. When he arrived in the assembly, the beauty as well as number of his chariots, and the magnificence of his pavilion, embroidered with gold and silver, attracted the eyes and admiration of all the spectators. The ear was no less charmed when the poems of Dionysius began to be read. He had chosen expressly for the occasion† readers with sonorous, musical voices, who might be heard far and distinctly, and who knew how to give a just emphasis and numerosity to the verses they repeated. At first this had a very happy effect, and the whole audience were deceived by the art and sweetness of the pronunciation. But that charm was soon at an end, and the mind not long amused by the ears. The verses then appeared in all their ridicule. The audience were ashamed of having applauded them, and their praise was turned into laughter, scorn, and insult. To express their contempt and indignation, they tore Dionysius's rich pavilion in pieces. Lycias, the celebrated orator, who was come to the Olympic games to dispute the prize of eloquence, which he had carried several times before, undertook to prove that it was inconsistent with the honour of Greece, the friend and assertor of liberty, to admit an impious tyrant to share in the celebration of the sacred games, who had no other thoughts than of subjecting all Greece to his power. Dionysius was not affronted in that manner then; but the event proved as little in his favour. His chariots having entered the lists, were all of them either carried out of the course by an headlong impetuosity, or dashed in pieces against one another: and to complete the misfortune, the galley

* Diod. l. xiv. p. 318. † These readers were called Ραψῳδοὶ.

which carried the persons Dionysius had sent to the games met with a violent storm, and did not return to Syracuse without great difficulty. When the pilots arrived there, out of hatred and contempt for the tyrant, they reported throughout the city that it was his vile poems which had occasioned so many miscarriages to the readers, racers, and even the ship itself. This bad success did not at all discourage Dionysius, nor make him abate any thing in his high opinion of his poetic vein. The flatterers, who abounded in his court, did not fail to insinuate that such injurious treatment of his poems could proceed only from envy, which always fastens upon what is most excellent; and that sooner or later the invidious themselves would be convinced by demonstration to do justice to his merit, and acknowledge his superiority to all other poets.

* The extravagance of Dionysius in that respect was inconceivable. He was undoubtedly a great warrior and an excellent captain; but he fancied himself a much better poet, and believed that his verses were a far greater honour to him than all his victories. To attempt to undeceive him in an opinion so favourable to himself had been an ill way of making court to him; so that all the learned men and poets, who ate at his table in great numbers, seemed to be in an ecstacy of admiration whenever he read them his poems. Never, according to them, was there any comparison: all was great, all noble in his poetry; all was majestic, or to speak more properly, all divine.

Philoxenus was the only one of all the tribe who did not run with the stream into excessive praise and flattery. He was a man of great reputation, and excelled in dithyrambic poetry. There is a story told of him, which Fontain has known how to apply admirably. Being at table with Dionysius, and seeing a very small fish set before him, and a huge one before the king, the whim took him to lay his ear close to the little fish. He was asked his meaning for that pleasantry: "I was "inquiring," said he, "into some affairs that happened in "the reign of Nereus, but this young native of the floods "can give me no information; yours is elder, and without "doubt knows something of the matter."

Dionysius having read one day some of his verses to Philoxenus, and having pressed him to give him his opinion of them, he answered with intire freedom, and told him plainly his real sentiments. Dionysius, who was not accustomed to such language, was extremely offended, and ascribing his boldness to envy, gave orders to carry him to the mines; the common jail being so called. The whole court were afflicted upon this account, and solicited for the generous prisoner,

* Diod. l. xv. p. 331.

whose release they obtained. He was enlarged the next day, and restored to favour.

At the entertainment made that day by Dionysius for the same guests, which was a kind of ratification of the pardon, and at which they were for that reason more than usually gay and cheerful; after they had plentifully regaled a great while, the prince did not fail to introduce his poems into the conversation, which were the most frequent subject of it. He chose some passages which he had taken extraordinary pains in composing, and conceived to be masterpieces, as was very discernible from the self-satisfaction and complacency he expressed whilst they were reading. But his delight could not be perfect without Philoxenus's approbation, upon which he set the greater value, as it was not his custom to be so profuse of it as the rest. What had passed the evening before was a sufficient lesson for the poet. When Dionysius asked his thoughts of the verses Philoxenus made no answer, but turning towards the guards, who always stood round the table, he said in a serious, though humorous tone, without any emotion, "carry me back to the mines." The prince took all the salt and spirit of that ingenious pleasantry without being offended. The sprightliness of the conceit atoned for its freedom, which at another time would have touched him to the quick, and made him excessively angry. He only laughed at it now, and did not make a quarrel of it with the poet.

He was not in the same temper upon a gross jest of Antiphon, which was indeed of a different kind, and seemed to argue a violent and brutal disposition. The prince in conversation asked which was the best kind of brass. After the company had given their opinions, Antiphon said, that was the best of which the statues of * Harmodius and Aristogiton were made. This witty expression †, if it may be called so, cost him his life.

The friends of Philoxenus, apprehending that his too great liberty might be also attended with fatal consequences, represented to him in the most serious manner, that those who live with princes must speak their language; that they hate to hear any thing not agreeable to themselves; that whoever does not know how to dissemble, is not qualified for a court; that the favours and liberalities which Dionysius continually bestowed upon them well deserved the return of complaisance; that, in a word, with his blunt freedom, and plain truth, he was in danger of losing not only his fortune but his life. Philoxenus told them that he would take their good advice, and for the future give such a turn to his answers, as should satisfy Dionysius without injuring truth.

* They had delivered Athens from the tyranny of the Pisistratidæ.

† Plut. moral. p. 78, et 833.

Accordingly some time after, Dionysius having read a piece of his composing upon a very mournful subject, wherein he was to move compassion and draw tears from the eyes of the audience, addressed himself again to Philoxenus, and asked him his sentiments upon it. Philoxenus gave him for answer one word ‡, which in the Greek language has two different significations. In one of them it implies mournful, moving things, such as inspire sentiments of pity and compassion: in the other, it expresses something very mean, defective, pitiful, and miserable. Dionysius, who was fond of his verses, and believed that every body must have the same good opinion of them, took that word in the favourable construction, and was extremely satisfied with Philoxenus. The rest of the company were not mistaken, but understood it in the right sense, though without explaining themselves.

Nothing could cure his folly for versification. It appears from Diodorus Siculus §, that having sent his poems a second time to Olympia, they were treated with the same ridicule and contempt as before. That news, which could not be kept from him, threw him into an excess of melancholy, which he could never get over, and turned soon after into a kind of madness and phrenzy. He complained that envy and jealousy, the certain enemies of true merit, were always at variance with him, and that all the world conspired to the ruin of his reputation. He accused his best friends with the same design; some of whom he put to death, and others he banished; amongst whom were Leptinus his brother, and Philistus, who had done him such great services, and to whom he was obliged for his power. They retired to Thurium in Italy, from whence they were recalled some time after, and reinstated in all their fortunes and his favour: Leptinus in particular, who married Dionysius's daughter.

* To remove his melancholy for the ill success of his verses, it was necessary to find some employment, with which his wars and buildings supplied him. He had formed a design of establishing powerful colonies in the part of Italy situated upon the Adriatic sea facing Epirus, in order that his fleet might not want a secure retreat, when he should employ his forces on that side; and with this view he made an alliance with the Illyrians, and restored Alcetes, king of the Molossians, to his throne. His principal design was to attack Epirus, and to make himself master of the immense treasures which had been for many ages amassing in the temple of Delphos. Before he could set this project on foot, which required great preparations, he seemed to make an essay of his genius for it,

‡ Οἰκτρὰ. § Pag. 132.
* Diod. l. xv. p. 336, 337.

by another of the same kind, though of much more easy execution. Having made a sudden irruption into Tuscany, under the pretence of pursuing pirates, he plundered a very rich temple in the suburbs of Agyllum, a city of that country, and carried away a sum exceeding 4,500,000 livres †. He had occasion for money to support his great expences at Syracuse, as well in fortifying the port, and to make it capable of receiving 200 galleys, as to inclose the whole city with good walls, erect magnificent temples, and build a place of exercise upon the banks of the river Anapus.

‡ At the same time he formed the design of driving the Carthaginians entirely out of Sicily. A first victory which he gained, put him almost into a condition to accomplish his project; but the loss of a second battle, in which his brother Leptinus was killed, put an end to his hopes, and obliged him to enter into a treaty, by which he gave up several towns to the Carthaginians, and paid them great sums of money to reimburse their expences in the war. An attempt which he made upon them some years after, taking advantage of the desolation occasioned by the plague at Carthage, had no better success.

* Another victory of a very different kind, though not less at his heart, made him amends, or at least comforted him for the ill success of his arms. He had caused a tragedy of his to be represented at Athens for the prize in the celebrated feast of Bacchus, and was declared victor. Such a victory with the Athenians, who were the best judges of this kind of literature, seems to argue the poetry of Dionysius not so mean and pitiful, and that it is very possible the aversion of the Greeks for every thing which came from a tyrant had a great share in the contemptuous sentence passed upon his poems in the Olympic games. However it was, Dionysius received the news with inexpressible transports of joy. Public thanksgivings were made to the gods, the temples being scarce capable of containing the concourse of the people. Nothing was seen throughout the city but feasting and rejoicing; and Dionysius regaled all his friends with the most extraordinary magnificence. Self-satisfied to a degree that cannot be described, he believed himself at the summit of glory, and did the honours of his table with a gaiety and ease, and at the same time with a grace and dignity, that charmed all the world. He invited his guests to eat and drink more by his example than expressions, and carried his civilities of that kind to such an excess, that at the close of the banquet he was seized with violent pains, occasioned by an indigestion, of which it was not difficult to foresee the consequences.

† 1500 talents, about 200,000l. sterling.

‡ See the history of the Carthaginians.

* Died. p. 384, 386.

† Dionysius had three children by his wife Doris, and four by Aristomache, of which two were daughters, the one named Sophrosyne, the other Arete. Sophrosyne was married to his eldest son Dionysius the younger, whom he had by his Locrian wife, and Arete espoused her brother Theorides. But Theorides dying soon, Dion married his widow Arete, who was his own neice.

As Dionysius's distemper left no hopes of his life, Dion took upon him to discourse to him upon his children by Aristomache, who were at the same time his brothers-in-law and nephews, and to insinuate to him, that it was just to prefer the issue of his Syracusan wife to that of a stranger. But the physicians, desirous of making their court to young Dionysius, the Locrian's son, for whom the throne was intended, did not give him time to alter his purpose: for Dionysius having demanded a medicine to make him sleep, they gave him so strong a dose as quite stupified him, and laid him in a sleep that lasted him for the rest of his life. He had reigned 38 years.

He was certainly a prince of very great political and military abilities, and had occasion for them all in raising himself as he did from a mean condition to so high a rank. After having held the sovereignty 38 years, he transmitted it peaceably to a successor of his own issue and election, and had established his power upon such solid foundations, that his son, notwithstanding the slenderness of his capacity for governing, retained it 12 years after his death; all which could not have been effected without a great fund of merit as to his capacity. But what qualities could cover the vices which rendered him the object of his subjects' abhorrence? his ambition knew neither law nor limitation; his avarice spared nothing, not even the most sacred places; his cruelty had often no regard to the affinity of blood; and his open and professed impiety only acknowledged the divinity to insult him.

In his return to Syracuse with a very favourable wind from plundering the temple of Proserpine at Locris, "see," said he to his friends with a smile of contempt, "how the immortal "gods favour the navigation of the sacrilegious."

* Having occasion for money to carry on the war against the Carthaginians, he rifled the temple of Jupiter, and took from that god a robe of solid gold, which ornament Hiero the tyrant had given him out of the spoils of the Carthaginians. He even jested upon that occasion, saying, that a robe of gold was much too heavy in summer, and too cold in winter; and at the same time ordered one of wool to be thrown over the god's shoulders; adding, that such an habit would be commodious in all seasons.

† Plut. in Dion. p. 960. * Cic. de Nat. Deor. l. iv. n. 83, 84.

Another time he ordered the golden beard of Æsculapius of Epidaurus to be taken off; giving for his reason, that it was very inconsistent for the son to have a beard † when the father had none.

He caused all the tables of silver to be taken out of the temples; and as there was generally inscribed upon them, according to the custom of the Greeks, *to the good gods*; he would, he said, take the benefit of their *goodness*.

As for less prizes, such as cups and crowns of gold, which the statues held in their hands, those he carried off without any ceremony; saying, it was not taking, but receiving them: and that it was idle and ridiculous to ask the gods perpetually for good things, and to refuse them, when they held out their hands themselves to present them to you. These spoils were carried by his order to the market, and sold at the public sale: and when he had got the money for them, he ordered proclamation to be made, that whoever had in their custody any things taken out of sacred places, should restore them entire within a limited time to the temples from whence they were brought; adding in this manner to his impiety to the gods, injustice to man.

The amasing precautions that Dionysius thought necessary to the security of his life, show to what anxiety and apprehension he was abandoned. * He wore under his robe a cuirass of brass. He never harangued the people but from the top of an high tower; and thought proper to make himself invulnerable by being inaccessible. Not daring to confide in any of his friends or relations, his guard was composed of slaves and strangers. He went abroad as little as possible; fear obliging him to condemn himself to a kind of imprisonment. These extraordinary precautions regard, without doubt, certain intervals of his reign, when frequent conspiracies against him rendered him more timid and suspicious than usual; for at other times we have seen that he conversed freely enough with the people, and was accessible even to familiarity. In those dark days of distrust and fear he fancied that he saw all mankind in arms against him. ‡ A word which escaped his barber, who boasted by way of jest, that he held a razor at the tyrant's throat every week, cost him his life. From henceforth, not to abandon his head and life to the hands of a barber, he made his daughters, though very young, do him that despicable office; and when they were more advanced in years, he took the scissars and razors from them, and taught them to singe off his beard with nut-shells. § He was at last reduced to do himself that office, not daring it seems to trust his own

† Apollo's statues had no beards.

* Cic. Tusc. Quæst. l. v. n. 57, 63.

‡ Plut. de garrul. p. 508. § Cic. de offic. l. ii. n. 55.

daughters any longer. He never went into the chamber of his wives at night, till they had been first searched with the utmost care and circumspection. His bed was surrounded with a very broad and deep trench, with a small draw-bridge over it for the entrance. After having well locked and bolted the doors of his apartment, he drew up the bridge that he might sleep in security. § Neither his brother, nor even his sons, could be admitted into his chamber without first changing their clothes, and being visited by the guards. Is passing one's days in such a continual circle of distrust and terror, to live, to reign ?

In the midst of all his greatness, possessed of riches and surrounded with pleasures of every kind, during a reign of almost 40 years, notwithstanding all his presents and profusions, he never was capable of making a single friend. He passed his life with none but trembling slaves and sordid flatterers, and never tasted the joy of loving, or of being beloved, nor the charms of social truth and reciprocal confidence. This he owned himself upon an occasion not unworthy of repetition.

* Damon and Pythias had both been educated in the principles of the Pythagorean philosophy, and were united to each other in the strictest ties of friendship, which they had mutually sworn to observe with inviolable fidelity. Their faith was put to a severe trial. One of them being condemned to die by the tyrant, petitioned for permission to make a journey into his own country, to settle his affairs, promising to return at a fixed time, the other generously offering to be his security. The courtiers, and Dionysius in particular, expected with impatience the event of so delicate and extraordinary an adventure. The day fixed for his return drawing nigh, and he not appearing, every body began to blame the rash and imprudent zeal of his friend who had bound himself in such a manner. But he, far from expressing any fear or concern, replied with tranquillity in his looks, and confidence in his expressions, that he was assured his friend would return ; as he accordingly did upon the day and hour agreed. The tyrant, struck with admiration at so uncommon an instance of fidelity, and softened with the view of so amiable an union, granted him his life, and desired to be admitted as a third person into their friendship.

† He expressed with equal ingenuousness on another occasion what he thought of his condition. One of his courtiers, named Damocles, was perpetually extolling with rapture his

§ Plut. in Dion. p. 961.

* Cic. de offic. l. iii. n. 43. Val. Max. l. iv. c. 7.

† Cic. Tusc. Quæst. l. v. n. 61, 62.

treasures, grandeur, the number of his troops, the extent of his dominions, the magnificence of his palaces, and the universal abundance of all good things and enjoyments in his possession; always repeating that never man was happier than Dionysius. "Because you are of that opinion," said the tyrant to him one day, "will you taste and make proof of my "felicity in person?" The offer was accepted with joy. Damocles was placed upon a golden bed, covered with carpets of inestimable value. The side boards were loaded with vessels of gold and silver. The most beautiful slaves in the most splendid habits stood around, watching the least signal to serve him. The most exquisite essences and perfumes had not been spared. The table was spread with proportionate magnificence. Damocles was all joy, and looked upon himself as the happiest man in the world, when unfortunately casting up his eyes, he beheld over his head the point of a sword, which hung from the roof only by a single horse-hair. He was immediately seized with a cold sweat; every thing disappeared in an instant; he could see nothing but the sword, nor think of any thing but his danger. In the height of his fear he desired permission to retire, and declared he would be happy no longer. A very natural image of the life of a tyrant. Ours reigned, as I have observed before, 38 years.

CHAP. II.

THIS chapter includes the history of Dionysius the Younger, tyrant of Syracuse, son of the former, and that of Dion, his near relation.

SECTION I.

DIONYSIUS THE YOUNGER SUCCEEDS HIS FATHER.—HE INVITES PLATO TO HIS COURT.

DIONYSIUS the Elder * was succeeded by one of his sons of his own name, commonly called Dionysius the Younger. After his father's funeral had been solemnised with the utmost magnificence, he assembled the people, and desired they would have the same good inclinations for him as they had professed for his father. They were very different from each other in their character; † for the latter was as peaceable and calm in his disposition as the former was active and enterprising;

* A. M. 3632. Ant. J. C. 372. Diod. l. xv. p. 389.
† Id. l. xvi. p. 410.

which would have been no disadvantage to his people, had that mildness and moderation been the effect of a wise and judicious understanding, and not of natural sloth and indolence of temper.

It was surprising to see Dionysius the younger take quiet possession of the tyranny after the death of his father, as of a right of inheritance, notwithstanding the passion of the Syracusans for liberty, which could not but revive upon so favourable an occasion, and the weakness of a young prince, undistinguished by merit, and void of experience. It seemed as if the last years of the elder Dionysius, who had applied himself towards the close of his life in making his subjects taste the advantages of his government, had in some measure reconciled them to the tyranny, especially after his exploits by sea and land had acquired him a great reputation, and infinitely exalted the glory of the Syracusan power, which he had found means to render formidable to Carthage itself, as well as to the most potent states of Greece and Italy. Besides which, it was to be feared, that, should they attempt a change in the government, the sad consequences of a civil war might deprive them of those advantages; and at the same time the gentle and humane disposition of Young Dionysius gave them reason to entertain the most favourable hopes of the future. He therefore peaceably ascended his father's throne.

England has seen something of this kind in the famous Cromwell, who died in his bed with as much tranquillity as the best of princes, and was interred with the same honours and pomp as the most lawful sovereign. Richard his son succeeded him, and was for some time in equal authority with his father, though he had not any of his great qualities.

* Dion, the bravest, and at the same time the wisest of the Syracusans, Dionysius's brother-in-law, might have been of great support to him, had he known how to make use of his counsels. In the first assembly held by Dionysius and all his friends, Dion spoke in so wise a manner upon what was necessary and expedient in the present conjuncture, as showed that the rest were like infants in comparison with him, and in regard to a just boldness and freedom of speech, were no more than despicable slaves of the tyranny, solely employed in the abject endeavour of pleasing the prince. But what surprised and amased them most was, that Dion, at a time when the whole court were struck with terror at the prospect of the storm forming on the side of Carthage, and just ready to break upon Sicily, should insist, that if Dionysius desired peace, he would embark immediately for Africa, and dispel this tempest to his satisfaction; or, if he preferred the war, that he would

* Plut. in Dion. p. 960, 961.

furnish and maintain him 50 galleys of three benches completely equipped for his service.

Dionysius, admiring and extolling his generous magnanimity to the skies, professed the highest gratitude to him for his zeal and affection; but the courtiers, who looked upon Dion's munificence as a reproach to themselves, and his great power as a lessening of their own, took immediate occasion from thence to calumniate him, and spared no discourse that might influence the young prince against him. They insinuated, that in making himself strong at sea, he would open his way to the tyranny; and that he designed to transport the sovereignty on board his vessels to his nephews the sons of Aristomache.

But what put them most out of humour with Dion was his manner of life, which was a continual reproach to theirs; for these courtiers having presently insinuated themselves, and got the ascendant of the young tyrant, who had been wretchedly educated, thought of nothing but of supplying him perpetually with new amusements, keeping him always employed in feasting, abandoned to women, and all manner of shameful pleasures. * In the beginning of his reign he made a debauch which continued for three months entire, during all which time his palace, shut against all persons of sense and reason, was crowded with drunkards, and resounded with nothing but low buffoonery, obscene jests, lewd songs, dances, masquerades, and every kind of gross and dissolute extravagance. It is therefore natural to believe that nothing could be more offensive and disgusting to them than the presence of Dion, who gave into none of these pleasures. For which reason, painting his virtues in such of the colours of vice as were most likely to disguise them, they found means to calumniate him with the prince, and to make his gravity pass for arrogance, and his freedom of speech for insolence and sedition. If he advanced any wise counsel, they treated him as a sour pedagogue, who took upon him to obtrude his lectures, and to school his prince without being asked; and if he refused to share in the debauch with the rest, they called him a manhater, a splenetic melancholy wretch, who from the fantastic height of virtue looked down with contempt on the rest of the world, of whom he set himself up for the censor.

And indeed it must be confessed that he had naturally something austere and rigid in his manners and behaviour, which seemed to argue an haughtiness of nature, very capable not only of disgusting a young prince, nurtured from his infancy amidst flatteries and submissions, but the best of his friends, and those who were most nearly attached to him. Full of admiration for his integrity, fortitude, and nobleness of senti-

* Athen. l. x. p. 435.

ments, they represented to him, that for a statesman, who ought to know how to adapt himself to the different tempers of men, and how to apply them to his purposes, his humour was much too rough and forbidding. * Plato afterwards took pains to correct that defect in him, by making him intimate with a philosopher of a gay and polite turn of mind, whose conversation was very proper to inspire him with more easy and insinuating manners. He observes also upon that failing in a letter to him, wherein he speaks to this effect: "Consider, I beg you, that you are censured of being deficient in point of good nature and affability; and be entirely assured, that the most certain means to the success of affairs is to be agreeable to the persons with whom we have to transact. An † haughty carriage keeps people at a distance, and reduces a man to pass his life in solitude." Notwithstanding this defect, he continued to be highly considered at court, where his superior abilities and transcendant merit made him absolutely necessary, especially at a time when the state was threatened with great danger and emergency.

‡ As he believed that all the vices of young Dionysius were the effect of his bad education and entire ignorance of his duty, he conceived justly that the best remedy would be to associate him if possible with persons of wit and sense, whose solid but agreeable conversation might at once instruct and divert him; for the prince did not naturally want parts and genius.

The sequel will show that Dionysius the younger had a natural popensity to what was good and virtuous, and a taste and capacity for arts and sciences. He knew how to set a value upon the merit and talents by which men are distinguished. He delighted in conversing with persons of ability, and from his correspondence with them made himself capable of the highest improvements. He went so far as to familiarise the throne with the sciences, which of themselves have little or no access to it; and by rendering them in a manner his favourites, he gave them courage to make their appearance in courts. His protection was the patent of nobility, by which he raised them to honour and distinction. Nor was he insensible to the joys of friendship. In private he was a good parent, relation, and master, and acquired the affection of all that approached him. He was not naturally inclined to violence or cruelty; and it

* Plat. Epist. iv.

† Ἦθ' ἀυθάδεια ἑρημίᾳ ξύνοικος. M. Dacier renders these words, "pride is always the companion of solitude." I have shown elsewhere wherein this version is faulty. Art of teaching the Belles Lettres, vol. 3. p. 505.

‡ Plut. in Dion. p. 962. Plat. Epist. vii. p. 327, 328.

might be said of him, that he was rather a tyrant by succession and inheritance than by temper and inclination.

All which demonstrates that he might have made a very tolerable prince (not to say a good one), had an early and proper care been taken to cultivate the happy disposition which he brought into the world with him. But his father, to whom all merit, even in his own children, gave umbrage, industriously suppressed in him all tendency to goodness, and every noble and elevated sentiment, by a base and obscure education, with the view of preventing his attempting any thing against himself. It was therefore necessary to find a person of the character before mentioned, or rather to inpsire himself with the desire of having such an one found.

This was what Dion laboured with wonderful address. He often talked to him of Plato, as the most profound and illustrious of philosophers, whose merit he had experienced, and to whom he was obliged for all he knew. He enlarged upon the elevation of his genius, the extent of his knowledge, the amiableness of his character, and the charms of his conversation. He represented him particularly as the man of the world most capable of forming him in the arts of governing, upon which his own and the people's happiness depended. He told him, that his subjects, governed for the future with lenity and indulgence, as a good father governs his family, would voluntarily render that obedience to his moderation and justice which force and violence extorted from them against their will; and that by such a conduct he would from a tyrant become a just king, to whom all submission would be paid out of affection and gratitude.

It is incredible how much these discourses, introduced in conversation from time to time, as if by accident, without affectation, or the appearance of any premeditated design, inflamed the young prince with the desire of knowing and conversing with Plato. He wrote to him in the most importunate and obliging manner to that purpose; he dispatched couriers after couriers to hasten his voyage; whilst Plato, who apprehended the consequences, and had small hopes of any good effect of it, protracted the affair, and, without absolutely refusing, sufficiently intimated that he could not resolve upon it without doing violence to himself. The obstacles and difficulties made to the young prince's request were so far from disgusting him, that they only served as it commonly happens, to inflame his desire. The Pythagorean philosophers of Grecia Major in Italy joined their entreaties with his and Dion's, who on his part redoubled his instances, and used the strongest arguments to conquer Plato's repugnance. "This is not," said he, "the concern of a private person, but of a powerful "prince, whose change of manners will have the same effect

"throughout his whole dominions, with the extent of which "you are not unacquainted. It is himself who makes all "these advances, who importunes and solicits you to come "to his assistance, and employs the interest of all your friends "to that purpose. What more favourable conjuncture could "we expect from the divine providence than that which now "offers itself? Are you not afraid that your delays will give "the flatterers who surround the young prince the oppor-"tunity of drawing him over to themselves, and of seducing "him to change his resolution? What reproaches would you "not make yourself, and what dishonour would it not be to "philosophy, should it ever be said that Plato, whose coun-"sels to Dionysius might have established a wise and equitable "government in Sicily, abandoned it to all the evils of tyran-"ny, rather than undergo the fatigues of a voyage, or from "I know not what other imaginary difficulties."

* Plato could not resist solicitations of so much force. Vanquished by the consideration of his own character, and to obviate the reproach of his being a philosopher in words only, without having ever shown himself such in his actions, and conscious besides of the great advantages which Sicily might acquire from his voyage, he suffered himself to be persuaded.

The flatterers at the court of Dionysius, terrified with the resolution he had taken contrary to their remonstrances, and fearing the presence of Plato, of which they foresaw the consequences, united together against him as their common enemy. They rightly judged, that if, according to the new maxims of government, all things were to be measured by the standard of true merit, and no favour to be expected from the prince but for the services done the state, they had nothing further to expect, and might wait their whole lives at court to no manner of purpose. They therefore spared no pains to render Plato's voyage ineffectual, though they were not able to prevent it. They prevailed upon Dionysius to recal Philistus from banishment, who was not only an able soldier, but a great historian, very eloquent and learned, and a zealous assertor of the tyranny. They hoped to find a counterpoise in him against Plato and his philosophy. Upon his being banished by Dionysius the elder, on some personal discontent, he had retired into the city of Adria, where it is believed he composed the greatest part of his writings. † He wrote the history of Egypt, in 12 books, that of Sicily in 11, and of Dionysius the tyrant in six; all which works are entirely lost. Cicero praises him much, and calls him Thucydides the Less, *pene pusillus Thucydides*, to signify that he copied after that author not unhappily. The courtiers at the same time made complaints a-

* Plut. p. 962. † Diod. l. xiii. p. 222.

gainst Dion to Dionysius, accusing him of having held conferences with Theodotus and Heraclides, the secret enemies of that prince, upon measures for subverting the tyranny.

† This was the state of affairs when Plato arrived in Sicily. He was received with infinite caresses, and with the highest marks of honour and respect. Upon his landing, he found one of the prince's chariots, equally magnificent in its horses and ornaments, attending upon him. The tyrant offered a sacrifice, as if some singular instance of good fortune had befallen him. Nor was he mistaken: for a wise man, who is capable of giving a prince good counsels, is a treasure of inestimable value to a whole nation. But the worth of such a person is rarely known, and more rarely applied to the uses which might be made of it.

Plato found the most happy dispositions imaginable in young Dionysius, who applied himself entirely to his lessons and counsels; but as he had improved infinitely from the precepts and example of Socrates his master, the most exquisite of all the pagan world in forming the mind for a right taste of truth, he took care to adapt himself with wonderful address to the young tyrant's humour, avoiding all direct attacks upon his passions; taking pains to acquire his confidence by kind and insinuating behaviour; and particularly endeavouring to render virtue amiable, and at the same time triumphant over vice, which keeps mankind in its chains, by the sole force of allurements, pleasure, and voluptuousness.

The change was sudden and surprising. The young prince, who had abandoned himself till then to idleness, pleasure, and luxury, and was ignorant of all the duties of his character, the inevitable consequences of a dissolute life, awaking as from a lethargic sleep, began to open his eyes, to have some idea of the beauty of virtue, and to relish the refined pleasure of conversation equally solid and agreeable. He was now as passionately fond of learning and instruction, as he had once been averse and repugnant to them. The court, which always apes the prince, and falls in with his inclinations in every thing, entered into the same way of thinking. The apartments of the palace, like so many schools of geometry, were full of the dust made use of by the professors of that science in tracing their figures; and in a very short time the study of philosophy and of every kind of literature became the reigning and universal taste.

The great benefit of these studies in regard to a prince does not consist alone in storing his mind with an infinity of the most curious, useful, and often necessary notions of things, but has the further advantage of abstracting him from idleness,

† Plut. in Dion. p. 963.

indolence, and the frivolous amusements of a court; of habituating him to a life of application and reflection; of inspiring him with a passion to inform himself in the duties of the sovereignty, and to know the characters of such as have excelled in the art of reigning; in a word, of making himself capable of governing the state in his own person, and of seeing every thing with his own eyes, that is to say, to be indeed a king; but that the courtiers and flatterers are almost always unanimous in opposing.

They were considerably alarmed by a word that escaped Dionysius, and showed how much he was affected with the discourses he had heard upon the happiness of a king, regarded with tender affection by his people as their common father, and the wretched condition of a tyrant, whom they abhor and detest. Some days after Plato's arrival was the anniversary, on which a solemn sacrifice was offered in the palace for the prince's prosperity. The herald having prayed to this effect, according to custom, "that it would please the gods to support the tyranny, and preserve the tyrant," Dionysius, who was not far from him, and to whom these terms began to grow odious, called out to him aloud, "will you not give over cursing me!" Philistus and his party were infinitely alarmed at that expression, and judged from it, that time and habit must give Plato an invincible ascendant over Dionysius, if the correspondence of a few days could so entirely alter his disposition. They therefore set themselves at work upon new and more effectual stratagems against him.

They began by turning the retired life which Dionysius led with Plato, and the studies in which he employed himself, into ridicule, as if intended to make a philosopher of him. But that was not all; they laboured in concert to render the zeal of Dion and Plato suspected, and even odious to him. They represented them as impertinent censors and imperious pedagogues, who assumed an authority over him, which neither consisted with his age nor rank. It is no wonder that a young prince like Dionysius, who, with the most excellent natural parts, and amidst the best examples, would have found it difficult to have supported itself should at length give way to such artful insinuations in a court that had long been infected, where there was no emulation but to excel in vice, and where he was continually besieged by a crowd of flatterers incessantly praising and admiring him in every thing.

But the principal application of the courtiers was to decry the character and conduct of Dion himself; not separately, nor in the method of whisper, but altogether, and in public. They talked openly, and to whoever would give them the hearing, that it was visible Dion made use of Plato's eloquence to insinuate and enchant Dionysius, with a design to draw him

into a voluntary resignation of the throne, that he might take possession of it for his nephews, the children of Aristomache, and establish them in the sovereignty. They added, that it was very extraordinary and afflicting, that the Athenians, who had formerly invaded Sicily with great forces both by sea and land, which had all perished there without being able to take Syracuse, should now with a single sophist attain their point, and subvert the tyranny of Dionysius, by persuading him to dismiss the 10,000 strangers of his guard; to lay aside his fleet of 400 galleys, which he always kept in readiness for service; and to disband his 10,000 horse, and the greatest part of his foot; for the sake of going to find in the academy, the place where Plato taught, a pretended supreme good not explicable, and to make himself happy in imagination by the study of geometry, whilst he abandoned to Dion and his nephews a real and substantial felicity, consisting in empire, riches, luxury, and pleasure.

SECTION II.

BANISHMENT OF DION.

THE courtiers, intent upon making the best use of every favourable moment, perpetually besieged the young prince, and covering their secret motives under the appearance of zeal for his service, and an affected moderation in regard to Dion, incessantly advised him to take proper measures for the security of his life and throne. Such repeated discourses soon raised in the mind of Dionysius the most violent suspicions of Dion, which presently increased into fierce resentment, and broke out in an open rupture. Letters were privately brought to Dionysius, written by Dion to the Carthaginian ambassadors, wherein he tells them, "that when they should treat of peace "with Dionysius, he would advise them not to open the con-"ferences but in his presence; because he would assist them "in making their treaty more firm and lasting." Dionysius read these letters to Philistus, and having concerted with him what measures to take, * he amused Dion with the appearance of a reconciliation, and led him alone to the sea-side below the citadel, where he showed him his letters, and accused him of having entered into a league against him with the Carthaginians. Dion would have justified himself, but he refused to hear him, and made him immediately go on board a brigantine, which had orders to carry him to the coast of Italy, and to leave him there. Dion immediately after set sail for Peloponnesus.

† So hard and unjust a treatment could not fail of making abundance of noise, and the whole city declared against it;

* Diod. l. xvi. p. 410. 411. † Plut. p. 964.

especially as it was reported, though without foundation, that Plato had been put to death. ‡ Dionysius, who apprehended the consequences, took pains to appease the public discontent, and to obviate complaints. He gave Dion's relations two vessels to transport to him in Peloponnesus his riches and numerous family; for he had the equipage of a king.

As soon as Dion was gone, Dionysius made Plato change his lodging, and brought him into the citadel; in appearance to do him honour, but in reality to assure himself of his person, and prevent him from going to join Dion. In bringing Plato near to him, he might also have in view the opportunity of hearing him more frequently and more commodiously. For, charmed with the delights of his conversation, and studious of pleasing him in every thing, and to merit his affection, he had conceived an esteem, or rather passion for him, which rose even to jealousy, but a jealousy of that violence, that could suffer neither companion nor rival. He was for engrossing him entirely to himself, for reigning solely in his thoughts and affections, and for being the only object of his love and esteem. He seemed content to give him all his treasures and authority, provided he would but love him better than Dion, and not prefer the latter's friendship to his. Plutarch has reason to call this passion a tyrannic affection. Plato had much to suffer from it, for it had all the symptoms of the most ardent jealousy. * Sometimes it was all friendship, caresses, and fond respect, with an unbounded effusion of heart, and an endless swell of tender sentiments; sometimes it was all reproaches, menaces, fierce passion, and wild emotion; and soon after it sunk into repentance, excuses, tears, and humble entreates of pardon and forgiveness.

About this time a war broke out very conveniently for Plato, which obliged Dionysius to restore him to his liberty, and send him home. At his departure he would have laden him with presents, but Plato refused them, contenting himself with his promise to recal Dion the following spring: he did not keep his word, and only sent him his revenues, desiring Plato in his letters to excuse his breach of promise at the time prefixed, and to impute it only to the war. He assured him, as soon as peace should be concluded, that Dion should return; upon condition, however, that he should continue quiet, and not intermeddle in affairs, nor endeavour to lessen him in the opinion of the Greeks.

Plato, in his return to Greece, went to see the games at Olympia, where he happened to lodge amongst strangers of

‡ Plat. epist. vii.

* In amore hæc omnia insunt vitia; suspiciones, inimicitiæ, injuriæ, induciæ, bellum, pax rursum. Terent. in Eunuch.

In amore hæc sunt mala, bellum, pax rursum. Horat.

distinction. He ate and passed whole days with them, behaving himself in a plain and simple manner, without ever mentioning Socrates or the academy, or making himself known in any thing, except that his name was Plato. The strangers were overjoyed with having met with so kind and amiable a companion; but as he never talked of any thing out of common conversation, they had not the least notion that he was the philosopher whose reputation was so universal. When the games were over, they went with him to Athens, where he provided them with lodgings. They were scarce arrived there, when they desired him to carry them to see the famous philosopher of his name, who had been Socrates's disciple. Plato told them smiling, that he was the man: upon which the strangers, surprised at their having posessed so inestimable a treasure without knowing it, were much displeased with, and secretly reproached themselves for not having discerned the great merit of the man, through the veil of simplicity and modesty he had thrown over it, whilst they admired him the more upon that account.

* The time Dion passed at Athens was not lost. He employed it chiefly in the study of philosophy, for which he had a great taste, and which was become his passion. He knew, however, which is not very easy, to confine it within its just bounds, and never gave himself up to it at the expence of any duty. It was at the same time Plato made him contract a particular friendship with his nephew Speusippus, who, uniting the easy and insinuating manners of a courtier with the gravity of a philosopher, knew how to associate mirth and innocent pleasure with the most serious affairs, and by that character, very rarely found among men of learning, was the most proper of all men to soften what was too rough and austere in the humour of Dion.

Whilst Dion was at Athens, it fell to Plato's turn to give the public games, and to have tragedies performed at the feast of Bacchus, which was usually attended with great magnificence and expence, from an extraordinary emulation which had grown into fashion. Dion defrayed the whole charge. Plato, who was studious of all occasions of producing him to the public, was well pleased to resign that honour to him, as his munificence might make him still better beloved and esteemed by the Athenians.

Dion visited also the other cities of Greece, where he was present at all their feasts and assemblies, and conversed with the most excellent wits, and the most profound statesmen. He was not distinguished in company by the loftiness and pride too common in persons of his rank, but, on the contrary, by an

* Plut. in Dion. p. 964.

unaffected, simple, and modest air; and especially by the elevation of his genius, the extent of his knowledge, and the wisdom of his reflections. All cities paid him the highest honours, and the Lacedæmonians declared him a citizen of Sparta, without regard to the resentment of Dionysius, though he actually assisted them at that time with a powerful supply in their war against the Thebans. So many marks of esteem and distinction alarmed the tyrant's jealousy. He put a stop to the remittance of Dion's revenues, and ordered them to be received by his own officers.

† After Dionysius had put an end to the war he was engaged in in Sicily, of which history relates no circumstance, he was afraid that his treatment of Plato would prejudice the philosophers against him, and make him pass for their enemy. For this reason he invited the most learned men of Italy to his court, where he held frequent assemblies, in which, out of a foolish ambition, he endeavoured to excel them all in eloquence and profound knowledge, venting, without application, such of Plato's discourses as he retained. But as he had those discourses only by rote, and his heart had never been rightly affected with them, the source of his eloquence was soon exhausted. He then perceived what he had lost by not having made a better use of that treasure of wisdom once in his own possession and under his own roof, and by not having heard in all their extent the admirable lectures of the greatest philosopher in the world.

As in tyrants every thing is violent and irregular, Dionysius was suddenly siezed with an excessive desire of seeing Plato again, and used all means for that purpose. He prevailed upon Architas and the other Pythagorean philosophers to write to him that he might return with all manner of security, and to be bound for the performance of all the promises which had been made to him. They deputed Archidemus to Plato, and Dionysius sent at the same time two galleys of three benches of rowers, with several of his friends on board, to entreat his compliance. He also wrote letters to him with his own hand, in which he frankly declared, that if he would not be persuaded to come to Sicily, Dion had nothing to expect from him; but if he came, that he might entirely dispose of every thing in his power.

Dion received several letters at the same time from his wife and sister, who pressed him to prevail upon Plato to make the voyage, and to satisfy the impatience of Dionysius, that he might have no new pretexts against him upon that account. Whatever repugnance Plato had to it, he could not resist the

† Plat. epist. vii. p. 338—340. Plut. in Dion.

warm solicitations made to him, and determined to go to Sicily for the third time, at 70 years of age.

His arrival gave the whole people new hopes, who flattered themselves that his wisdom would at length overthrow the tyranny; and the joy of Dionysius was inexpressible. He appointed the apartment of the gardens for his lodging, the most honourable in the palace, and had so much confidence in him, that he suffered him access to him at all hours, without being searched; a favour not granted to any of his best friends.

After the first caresses were over, Plato was for entering into Dion's affair, which he had much at heart, and which was the principal motive of his voyage: but Dionysius put it off at first; to which ensued complaints and murmurings, though not outwardly expressed for some time. The tyrant took great care to conceal his sentiments upon that head, endeavouring by all manner of honours, and by all possible regard and complacency, to abate his friendship for Dion. Plato dissembled on his side, and though extremely shocked at so notorious a breach of faith, kept his opinion to himself.

Whilst they were upon these terms, and believed that nobody penetrated their secret, Helicon of Cyzicum, one of Plato's particular friends, foretold, that on a certain day there would be an eclipse of the sun; which happening according to his prediction exactly at the hour, Dionysius was so much surprised and astonished at it (a proof that he was no great philosopher), that he made him a present of a talent. Aristippus jesting upon that occasion, said, that he had also something very incredible and extraordinary to foretel. Upon being pressed to explain himself, "I prophesy," said he, "that "it will not be long before Dionysius and Plato, who seem "to agree so well with each other, will be enemies."

Dionysius verified this prediction; for being weary of the constraint he laid upon himself, he ordered all Dion's lands and effects to be sold, and applied the money to his own use. At the same time he made Plato quit the apartments in the garden, and gave him another lodging without the castle in the midst of his guards, who had long hated him, and would have been glad of an opportunity to kill him, because he had advised Dionysius to renounce the tyranny, to break them, and to live without any other guard but the love of his people. Plato was sensible that he owed his life to the tyrant's favour, who restrained the fury of his guard.

Architas, the celebrated Pythagorean philosopher, who was the principal person and supreme magistrate of Tarentum, had no sooner heard of Plato's great danger, than he sent ambassadors with a galley of 30 oars to demand him from Dionysius, and to remind him that he came to Syracuse only upon his promise, and that of all the Pythagorean philosophers,

who had engaged for his safety; that therefore he could not retain him against his will, nor suffer any insult to be done to his person, without a manifest breach of faith, and absolutely forfeiting the opinion of all honest men. These just remonstrances awakened a sense of shame in the tyrant who at last permitted Plato to return into Greece.

* Philosophy and wisdom abandoned the palace with him. To the conversations, as agreeable as useful, to that taste and passion for the arts and sciences, to the grave and judicious reflections of a profoundly wise politician, idle tattle, frivolous amusements, and a stupid indolence, entirely averse to every thing serious or reasonable, were seen to succeed. Gluttony, drunkenness, and debauchery, resumed their empire at the court, and transformed it from the school of virtue, which it had been under Plato, into the real stable of Circe.

SECTION III.

DION SETS OUT TO DELIVER SYRACUSE.—HIS DEATH.

WHEN * Plato had quitted Sicily, Dionysius threw off all reserve, and married his sister Arete, Dion's wife, to Timocrates, one of his friends. So unworthy a treatment was in a manner the signal of the war. From that moment Dion resolved to attack the tyrant with open force, and to revenge himself of the wrongs he had done him. Plato did all in his power to make him change his resolution, but finding his endeavours ineffectual, he foretold the misfortunes he was about to occasion, and declared, that he must expect neither assistance nor relief from him; that as he had been the guest and companion of Dionysius, had lodged in his palace, and joined in the same sacrifices with him, he should never forget the duties of hospitality; and at the same time, not to be wanting to his friendship for Dion, that he would continue neuter, always ready to discharge the office of a mediator between them, though he should oppose their designs when they tended to the destruction of each other.

Whether prudence or gratitude, or the conviction that Dion could not justifiably undertake to dethrone Dionysius, this was Plato's opinion. On the other hand, Speusippus, and all the rest of Dion's friends, perpetually exhorted him to go and restore the liberty of Sicily, which opened its arms to him, and was ready to receive him with the utmost joy. This was indeed the disposition of Syracuse, which Speusippus, during his residence there with Plato, had sufficiently experienced. This was the universal cry, whilst they impor-

* Plut. in Moral. p. 12.

† A. M. 3643. Ant. J. C. 361. Plut. in Dion. p. 966. 968.

tuned and conjured Dion to come thither, desiring him not to be in pain for the want of ships or troops, but only to embark in the first merchant vessel he met with, and lend his person and name to the Syracusans against Dionysius.

Dion did not hesitate any longer upon taking that resolution, which in one respect cost him not a little. From the time that Dionysius had obliged him to quit Syracuse and Sicily, he had led in his banishment the most agreeable life it was possible to imagine for a person who like him had contracted a taste for the delights of study. He enjoyed in peace the conversation of the philosophers, and was present at their disputations, shining in a manner entirely peculiar to himself, by the greatness of his genius and the solidity of his judgment; going to all the cities of the learned Greece to see and converse with the most eminent for knowledge and capacity, and to correspond with the ablest politicians; leaving every where the marks of his liberality and magnificence; equally beloved and respected by all that knew him; and receiving, wherever he came, the highest honours, which were rendered more to his merit than his birth. It was from so happy a life that he withdrew himself to go to the relief of his country, which implored his protection, and to deliver it from the yoke of a tyranny under which it had long groaned.

No enterprise perhaps was ever formed with so much boldness, or conducted with so much prudence. Dion began to raise foreign troops privately by proper agents, for the better concealment of his design. A great number of considerable persons, and who were at the head of affairs, joined with him. But what is very surprising, of all those the tyrant had banished, and who were no less than 1000, only 25 accompanied him in this expedition; so much had fear got possession of them. The isle of Zacynthus was the place of rendezvous, where the troops assembled, to the number of almost 800; but all of them courage-proved upon great occasions, excellently disciplined and robust, of an audacity and experience rarely to be found amongst the most brave and warlike; and in fine, highly capable of animating the troops which Dion was in hopes of finding in Sicily, and of setting them the example of fighting with all the valour so noble an enterprise required.

But when they were to set forwards, and it was known that this armament was intended against Sicily and Dionysius (for till then it had not been declared), they were all in a consternation, and repented their having engaged in the enterprise, which they could not but conceive as the effect of extreme rashness and folly, that in the last despair was for putting every thing to the hazard. Dion had occasion at this time for all his resolution and eloquence to reanimate the troops and remove their fears. But after he had spoke to them, and with

an assured, though modest tone, had made them understand that he did not lead them in this expedition as soldiers, but as officers, to put them at the head of the Syracusans, and all the people of Sicily, who had been long prepared for a revolt, their dread and sadness were changed into shouts of joy, and they desired nothing so much as to proceed on their voyage.

Dion having prepared a magnificent sacrifice to be offered to Apollo, put himself at the head of his troops completely armed, and in that equipage marched in procession to the temple. He afterwards gave a great feast to the whole company, at the end of which, after the libations and solemn prayers had been made, there happened a sudden eclipse of the moon. Dion, who was well versed in the causes of such appearances, reassured his soldiers, who were at first in some terror upon that account. The next day they embarked on board two trading vessels, which were followed by a third not so large, and by two barks of 30 oars.

Who could have imagined, says an historian *, that a man with two merchant vessels should ever dare to attack a prince who had † 400 ships of war, 100,000 foot, and 10,000 horse, with magazines of arms, and corn in proportion, and treasures sufficient to pay and maintain them; who besides all this, was in possession of one of the greatest and strongest cities then in the world, with ports, arsenals, and impregnable citadels, with the additional strength and support of a great number of potent allies? The event will show, whether force and power are adamantine chains for retaining a state in subjection, as the elder Dionysius flattered himself: or if the goodness, humanity, and justice of princes, and the love of subjects, are not infinitely stronger and more indissoluble ties.

‡ Dion having put to sea with his small body of troops, was twelve days under sail with little wind, and the thirteenth arrived at Pachynus, a cape of Sicily about twelve or fifteen leagues from Syracuse. When they came up with that place,

* Diod. l. xvi. p. 413.

† It is not easy to comprehend how the two Dionysii were capable of maintaining so great a force by sea and land, their dominions being only a part of Sicily, and consequently of no great extent. It is true, that the city of Syracuse had been very much enriched by commerce; and that those two princes received great contributions both from the places of Sicily and Italy in their dependence; but it is still no easy matter to conceive how all this should suffice to the enormous expences of Dionysius the elder, in fitting out great fleets, raising and maintaining numerous armies, and erecting magnificent buildings. It were to be wished that historians had given us some better lights upon this head.

‡ Plut. in Dion, p. 968—972. Diod. l. xvi. p. 414—417.

the pilot gave notice that they must land directly, that there was reason to fear an hurricane, and therefore not proper to put to sea. But Dion, who apprehended making his descent so near the enemy, and chose to land further off, doubled the cape of Pachynus, which he had no sooner passed, than a furious storm arose, attended with rain, thunder and lightning, which drove his ships to the eastern coast of Africa, where they were in great danger of dashing to pieces against the rocks. Happily for them a south wind rising suddenly, contrary to expectation, they unfurled all their sails, and after having made vows to the gods, they stood out to sea for Sicily. They ran in this manner four days, and on the fifth entered the port of Minoa, a small town of Sicily under the Carthaginians, whose commander Synalus was Dion's particular *friend* and guest. They were perfectly well received, and would have staid there some time to refresh themselves, after the rude fatigues they had suffered during the storm, if they had *not* been informed that Dionysius was absent, having embarked some days before for the coast of Italy, attended by 80 vessels. The soldiers demanded earnestly to be led on against the enemy; and Dion, having desired Synalus to send his baggage after him when proper, marched directly to Syracuse.

His troops increased considerably upon his route, by the great number of those who came to join him from all parts. The news of his arrival being soon known at Syracuse, Timocrates, who had married Dion's wife, the sister of Dionysius, to whom he had left the command of the city in his absence, dispatched a courier to him into Italy, with advice of *Dion's* progress. But that courier, being almost at his journey's end, was so fatigued with having run the best part of the night, that he found himself under the necessity of stopping to take a little sleep. In the mean time a wolf, attracted by the smell of a piece of meat, which he had in his wallet, came to the place, and ran away with both the flesh and the bag, in which he had also put his dispatches. Dionysius was by this means prevented for some time from knowing that Dion was arrived, and then received the news from other hands.

When Dion was near the Anapus, which runs about half a league from the city, he ordered his troops to halt, and offered a sacrifice upon the river side, addressing his prayers to the rising sun. All who were present, seeing him with a wreath of flowers upon his head, which he wore upon account of the sacrifice, crowned themselves also in the same manner, as animated with one and the same spirit. He had been joined on his march by at least 5000 men, and advanced with them towards the city. The most considerable of the inhabitants came out in white habits to receive him at the gates. At the same time the people fell upon the tyrant's friends, and upon the

spies and informers, an accursed race of wretches, *the enemies of the gods and men*, says Plutarch, who made it the business of their lives to disperse themselves into all parts, to mingle with the citizens, to pry into all their affairs, and to report to the tyrant whatever they said or thought, and often what they neither said nor thought. These were the first victims to the fury of the people, and were knocked on the head with staves immediately. Timocrates, not able to throw himself into the citadel, rode off on horseback.

At that instant Dion appeared within sight of the walls. He marched at the head of his troops magnificently armed, with his brother Megacles on one side, and Calippus the Athenian on the other, both crowned with chaplets of flowers. After him came 100 of the foreign soldiers, fine troops, whom he had chosen for his guard. The rest followed in order of battle, with their officers at the head of them. The Syracusans beheld them with inexpressible satisfaction, and received them as a sacred procession, whom the gods themselves regarded with pleasure, and who restored them their liberty with the democracy, 48 years after they had been banished from their city.

After Dion had made his entry, he ordered the trumpet to sound, to appease the noise and tumult: and silence being made an herald proclaimed, that "Dion and Megacles were come to "abolish the tyranny, and to free the Syracusans and all the "people of Sicily from the yoke of the tyrant." And being desirous to harangue the people in person, he went to the upper part of the city, through the quarter called Achradina. Wherever he passed, the Syracusans had set out, on both sides of the streets, tables and bowls, and had prepared victims, and as he came before their houses, they threw all sorts of flowers upon him, addressing vows and prayers to him as to a god. Such was the origin of idolatry, which paid divine honours to those who had done the people any great and signal services. And can there be any service, and gift so valuable, as that of liberty! Not far from the citadel, and below the place called Pentapylæ, stood a sun-dial upon an high pedestal, erected by Dionysius. Dion placed himself upon it, and in a speech to the people, exhorted them to employ their utmost efforts for the recovery and preservation of their liberty. The Syracusans, transported with what he said, and to express their gratitude and affection, elected him and his brother captains general with supreme authority; and by their consent, and at their entreaty, joined with them 20 of the most considerable citizens, half of whom were of the number of those who had been banished by Dionysius, and returned with Dion.

Having afterwards taken the castle of Epipolis, he set the citizens who were prisoners in it at liberty, and fortified it with strong works. Dionysius arrived from Italy seven days

after, and entered the citadel by sea. The same day a great number of carriages brought Dion the arms which he had left with Synalus. These he distributed amongst the citizens who were unprovided. All the rest armed and equipped themselves as well as they could, expressing the greatest ardour and satisfaction.

Dionysius began by sending ambassadors to Dion and the Syracusans with proposals which seemed very advantageous. The answer was, that by way of preliminary, he must abdicate the tyranny; to which Dionysius did not seem averse. From thence he came to interviews and conferences; which were only feints to gain time, and abate the ardour of the Syracusans by the hope of an accommodation. Accordingly, having made the deputies, who where sent to treat with him, prisoners, he suddenly attacked with a great part of his troops the wall with which the Syracusans had surrounded the citadel, and made several breaches in it. So warm and unexpected an assault put Dion's soldiers into great confusion, who immediately fled. Dion endeavoured in vain to stop them, and believing example more prevalent than words, he threw himself fiercely into the midst of the enemy, where he stood their charge with intrepid courage, and killed great numbers of them. He received a wound in the hand from a spear; *his* arms were scarce proof against the great number of darts thrown at him, and his shield being pierced through in many places with spears and javelins, he was at length beat down. His soldiers immediately brought him off from the enemy. He left Timonides to command them, and getting on horseback, rode through the whole city, stopped the flight of the Syracusans, and taking the foreign soldiers, whom he had left to guard the quarter called Achradina, he led them on fresh against Dionysius's troops, who were already fatigued, and entirely discouraged by so vigorous and unexpected a resistance. It was now no longer a battle, but a pursuit. A great number of the tyrant's troops were killed on the spot, and the rest escaped with difficulty into the citadel. This victory was signal and glorious. The Syracusans to reward the valour of the foreign troops, gave each of them a considerable sum of money; and these soldiers, to honour Dion, presented him with a crown of gold.

Soon after came heralds from Dionysius, with several letters for Dion from the women of his family, and with one from Dionysius himself. Dion ordered them all to be read in a full assembly. That of Dionysius was couched in the form of a request and justification, intermixed however with the most terrible menaces against the persons who were dearest to Dion; his sister, wife, and son. It was written with an art and address exceedingly proper to render Dion suspected. Dionys-

ius puts him in mind of the ardour and zeal he had formerly expressed for the support of the tyranny. He exhorts him at a distance, and with some obscurity, though easy enough to be understood, not to abolish it entirely, but to preserve it for himself. He advises him not to give the people their liberty, who were far from affecting him at heart; nor to abandon his own safety, and that of his friends and relations, to the capricious humour of a violent and inconstant multitude.

* The reading of this letter had the effect Dionysius proposed from it. The Syracusans, without regard to Dion's goodness to them, and the greatness of his soul in forgetting his dearest interests, and the ties of nature, to restore them their liberty, took umbrage at his too great authority, and conceived injurious suspicions of him. The arrival of Heraclides confirmed them in their sentiments, and determined them to act accordingly. He was one of the banished persons, a good soldier, and well known amongst the troops from having been in considerable commands under the tyrant, very bold and ambitious, and a secret enemy of Dion, between whom and himself there had been some difference in Peloponnesus. He came to Syracuse with seven galleys of three benches of oars, and three other vessels, not to join Dion, but in the resolution to march with his own forces against the tyrant, whom he found reduced to shut himself up in the citadel. His first endeavour was to ingratiate himself with the people; for which an open and insinuating behaviour made him very fit, whilst Dion's austere gravity was offensive to the multitude; especially as they were become more haughty and untractable from the last victory, and expected to be treated like a popular state, even before they could call themselves a free people; that is to say, in the full sense of the Greek terms, they were for being used with complaisance, flattery, regard, and a deference to all their capricious humours.

What gratitude could be expected from a people that consulted only their passions and blind prejudices? The Syracusans formed an assembly immediately upon their own accord, and chose Heraclides admiral. Dion came unexpectedly thither, and complained highly of such a proceeding; as the charge conferred upon Heraclides was an abridgment of his office; that he was no longer generalissimo if another commanded at sea. Those remonstrances obliged the Syracusans, against their will, to deprive Heraclides of the office they had so lately conferred upon him. When the assembly broke up, Dion sent for him, and after some gentle reprimands for his strange conduct with regard to him in so delicate a conjuncture, wherein the least division amongst them might ruin every

* Plut in Diod. p. 972—975. Diod. l. xvi. p. 419—422.

thing, he summoned a new assembly himself, and, in the presence of the whole people, appointed Heraclides admiral, and gave him a guard, as he had himself.

He thought by the force of kind offices to get the better of his rival's ill-will, who, in his expressions and outward behaviour, made his court to Dion, confessed his obligations to him, and obeyed his orders with a promptitude and punctuality, which expressed an entire devotion to his service, and a desire of occasions to do him pleasure. But underhand, by his intrigues and cabals, he influenced the people against him, and opposed his designs in every thing. If Dion gave his consent that Dionysius should quit the citadel by treaty, he was accused of favouring, and intending to save him: if, to satisfy them, he continued the siege without hearkening to any proposals of accommodation, they did not fail to reproach him with the desire of protracting the war, for the sake of continuing in command, and to keep the citizens in awe and respect.

Philistus, who came to the tyrant's relief with several galleys, having been defeated and put to death, Dionysius sent to offer Dion the citadel, with the arms and troops in it, and money to pay them for five months, if he might be permitted by a treaty to retire into Italy for the rest of his life, and be allowed the revenue of certain lands, which he mentioned, in the neighbourhood of Syracuse. The Syracusans, who were in hopes of taking Dionysius alive, rejected these proposals; and Dionysius, despairing of reconciling them to his terms, left the citadel in the hands of his eldest son Apollocrates, and taking the advantage of a favourable wind *, embarked for Italy with his treasures and effects of the greatest value, and such of his friends as were dearest to him.

Heraclides, who commanded the galleys, was very much blamed for having suffered him to escape by his negligence. To regain the people's favour, he proposed a new distribution of lands, insinuating, that as liberty was founded in equality, so poverty was the principle of servitude. Upon Dion's opposing this motion, Heraclides persuaded the people to reduce the pay of the foreign troops, who amounted to 3000 men, to declare a new division of land, to appoint new generals, and deliver themselves in good time from Dion's insupportable severity. The Syracusans agreed, and nominated 25 new officers, Heraclides being one of the number.

At the same time they sent privately to solicit the foreign soldiers to abandon Dion, and join with them, promising to give them a share in the government as natives and citizens. Those generous troops received the offer with disdain; and

* A. M. 3644. Ant. J. C. 360.

then placing Dion, in the centre of them, with a fidelity and affection of which there are few examples, they made their bodies and their arms a rampart for him, and carried him out of the city without doing the least violence to any body, but warmly reproaching all they met with ingratitude and perfidy. The Syracusans, who contemned their small number, and attributed their moderation to fear and want of courage, began to attack them, not doubting but they should defeat, and put them all to the sword, before they got out of the city.

Dion, reduced to the necessity of either fighting the citizens, or perishing with his troops, held out his hands to the Syracusans, imploring them in the most tender and affectionate manner to desist, and pointing to the citadel full of enemies, who saw all that passed with the utmost joy. But finding them deaf and insensible to all his remonstrances, he commanded his soldiers to march in close order without attacking; which they obeyed, contenting themselves with making a great noise with their arms, and raising great cries, as if they were going to fall upon the Syracusans. The latter were dismayed with those appearances, and run away in every street without being pursued. Dion hastened the march of his troops towards the country of the Leontines.

The officers of the Syracusans, laughed at and ridiculed by the women of the city, were desirous to retrieve their honour, and made their troops take arms, and return to the pursuit of Dion. They came up with him at the pass of a river, and made their horse advance to skirmish. But when they saw that Dion was resolved in earnest to repel their insults, and had made his troops face about with great indignation, they were again seized with terror, and taking to their heels in a more shameful manner than before, made all the haste they could to regain the city.

* The Leontines received Dion with great marks of honour and esteem. They also made presents to his soldiers and declared them free citizens. Some days after which they sent ambassadors to demand justice for the ill treatment of those troops to the Syracusans, who on their side sent deputies to complain of Dion. Syracuse was intoxicated with inconsiderate joy and insolent prosperity, which entirely banished reflection and judgment.

Every thing conspired to swell and inflame their pride. The citadel was so much reduced by famine, that the soldiers of Dionysius, after having suffered very much, resolved at last to surrender it. They sent in the night to make that proposal, and were to perform conditions the next morning. But at day-break, whilst they were preparing to execute the treaty,

* Plut. p. 975—981. Diod. p. 422, 423.

Nypsius, an able and valiant general, whom Dionysius had sent from Italy with corn and money to the besieged, appeared with his galleys, and anchored near Arethusa. Plenty succeeding on a sudden to famine, Nypsius landed his troops, and summoned an assembly, wherein he made a speech to the soldiers suitable to the present conjuncture, which determined them to hazard all dangers. The citadel, that was upon the point of surrendering, was relieved in this manner, contrary to all expectation.

The Syracusans at the same time hastened on board their galleys, and attacked the enemy's fleet. They sunk some of their ships, took others, and pursued the rest to the shore.

But this very victory was the occasion of their ruin. Abandoned to their own discretion, without either leader or authority to command them, or counsel, the officers as well as soldiers gave themselves up to rejoicing, feasting, drinking, debauchery, and every kind of loose excess. Nypsius knew well how to take advantage of this general infatuation. He attacked the wall that inclosed the citadel, of which having made himself master, he demolished it in several places, and permitted his soldiers to enter and plunder the city. All things were in the utmost confusion. Here the citizens, half asleep, had their throats cut; their houses were plundered, whilst the women and children were driven off into the citadel, without regard to their tears, cries, and lamentations.

There was but one man who could remedy this misfortune, and preserve the city. This was in every body's thoughts, but no one had courage enough to propose it; so much ashamed were they of the ungenerous manner in which they had driven him out. As the danger increased every moment, and already approached the quarter Achradina, in the height of their extremity and despair, a voice was heard from the horse and allies, which said, "that it was absolutely necessary to "recal Dion and the Peloponnesian troops from the country "of the Leontines." As soon as any body had courage enough to utter those words, they were the general cry of the Syracusans, who with tears of joy and grief made prayers to the gods, that they would bring him back to them. The hope alone of seeing him again gave them new courage, and enabled them to make head against the enemy. The deputies set out immediately with full speed, and arrived at the city of Leontium in the evening.

As soon as they alighted, they threw themselves at Dion's feet, bathed in their tears, and related the deplorable extremity to which the Syracusans were reduced. Some of the Leontines, and several of the Peloponnesian soldiers, who had seen them arrive, were already got round Dion, and conceived rightly, from their emotion and prostrate behaviour, that some-

hing very extraordinary had happened. Dion had no sooner eard what they had to say, than he carried them with him o the assembly, which formed itself immediately; for the peo-le ran thither with abundance of eagerness. The two prin-ipal deputies explained in a few words the greatness of their listress, and "implored the foreign troops to hasten to the re-'lief of the Syracusans, and to forget the ill treatment they 'had received; and the rather, because that unfortunate peo-'ple had already paid a severer penalty for it than the most 'injured among them would desire to impose."

The deputies having finished their discourse, the whole heatre, where the assembly was held, continued sad and silent. Dion rose; but as soon as he began to speak, a torrent of tears uppressed his utterance. The foreign soldiers called out to him to take courage, and expressed a generous compassion for his grief. At length, having recovered himself a little, he spoke o them in these terms: "Men of Peloponnesus, and you our 'allies, I have assembled you here, that you might deliberate 'upon what regards yourselves; as for my part, I must not 'deliberate upon any thing when Syracuse is in danger. If I 'cannot preserve it, I go to perish with it, and to bury my-'self in its ruins. But for you, if you are resolved to assist 'us once more; us, who are the most imprudent and most 'unfortunate of mankind; come and relieve the city of Sy-'racuse, from henceforth the work of your hands. If not, and 'the just subjects of complaint, which you have against the Sy-'racusans, determine you to abandon them in their present 'condition, and to suffer them to perish, may you receive 'from the immortal gods the reward you merit for the affec-'tion and fidelity which you have hitherto expressed for me. "For the rest, I have only to desire, that you will keep Dion 'in your remembrance, who did not abandon you when un-'worthily treated by his country, nor his country when fallen 'into misfortunes."

He had no sooner ceased speaking, when the foreign soldiers rose up with loud cries, and entreated him to lead them on that moment to the relief of Syracuse. The deputies, transported with joy, saluted and embraced them, praying the gods to bestow upon Dion and them all kind of happiness and prosperity. When the tumult was appeased, Dion ordered them to prepare for the march, and as soon as they had supped, to return with their arms to the same place, being determined to set out the same night, and fly to the relief of his country.

In the mean time at Syracuse, the officers of Dionysius, after having done all the mischief they could to the city, retired at night into the citadel with the loss of some of their soldiers.

This short respite gave the seditious orators new courage, who flattering themselves that the enemy would lie still after what they had done, exhorted the Syracusans to think no further of Dion, nor to receive him if he came to their relief with his foreign troops, nor to yield to them in courage, but to defend their city and liberty with their own arms and valour. New deputies were instantly dispatched from the general officers to prevent his coming, and from the principal citizens and his friends, to desire him to hasten his march; which difference of sentiments, and contrariety of advices, occasioned his marching slowly, and by small journeys.

When the night was far spent, Dion's enemies seized the gates of the city, to prevent his entrance. At the same instant Nypsius, well apprised of all that passed in Syracuse, made a sally from the citadel with a greater body of troops, and more determinate than before. They demolished the wall that inclosed them entirely, and entered the city, which they plundered. Nothing but slaughter and blood was seen everywhere. Nor did they stop for the pillage, but seemed to have no other view than to ruin and destroy all before them. One would have thought the son of Dionysius, whom his father had left in the citadel, being reduced to despair and prompted by an excess of hatred for the Syracusans, was determined to bury the tyranny in the ruins of the city. To prevent Dion's relief of it, they had recourse to fire, the swiftest of destructions, burning with torches and lighted straw, all places within their power, and darting combustibles against the rest. The Syracusans, who fled to avoid the flames, were butchered in the streets; and those who, to shun the all-murdering sword, retired into their houses, were driven out of them again by the incroaching fire; for there were abundance of houses burning, and many that fell upon the people in the streets.

These very flames opened the city for Dion, by obliging the citizens to agree in not keeping the gates shut against him. Couriers after couriers were dispatched to hasten his march. Heraclides himself, his most declared and mortal enemy, deputed his brother, and afterwards his uncle Theodotus, to conjure him to advance with the utmost speed, there being nobody besides himself to make head against the enemy, he being wounded, and the city almost entirely ruined and reduced to ashes.

Dion received this news when he was about 60 stadia (two or three leagues) from the gates. His soldiers upon that occasion marched with the utmost diligence, and with so good a will, that it was not long before he arrived at the walls of the city. He there detached his light-armed troops against the enemy, to reanimate the Syracusans by the sight of them. He then drew up his heavy-armed infantry, and the citizens who

ame running to join him on all sides. He divided them into mall parties, of greater depth than front, and put different fficers at the head of them, that they might be capable of ttacking in several places at once, and appear stronger and nore formidable to the enemy.

After having made these dispositions, and prayed to the gods, he marched across the city against the enemy. In every street as he passed, he was welcomed with acclamations, cries of joy, and songs of victory, mingled with the prayers and blessings of all the Syracusans; who called Dion their preserver and their god, and his soldiers, their brothers and fellow-citizens. At that instant, there was not a single man in the city so fond of life, as not to be much more in pain for Dion's safety than his own, and not to fear much more for him than for all the rest together, seeing him march foremost to so great a danger over blood, fire, and dead bodies, with which the streets and public places were universally covered.

On the other hand, a view of the enemy was no less terrible: for they were animated by rage and despair, and were posted in line of battle behind the ruins of the wall they had thrown down, which made the approach very difficult and dangerous. They were under the necessity of defending the citadel, which was their safety and retreat, and durst not remove from it, least their communication should be cut off. But what was most capable of disordering and discouraging Dion's soldiers, and made their march very painful and difficult, was the fire; for wherever they turned themselves, they marched by the light of the houses in flames, and were obliged to go over ruins in the midst of the fires; exposing themselves to being crushed in pieces by the fall of walls, beams and roofs of houses, which tottered half consumed by the flames, and under the necessity of keeping their ranks, whilst they opened their way through frightful clouds of smoke, mingled with dust.

When they had joined the enemy, only a very small number on each side were capable of coming to blows, from the want of room, and the unevenness of the ground. But at length, Dion's soldiers, encouraged and supported by the cries and ardour of the Syracusans, charged the enemy with such redoubled vigour, that the troops of Nypsius gave way. The greatest part of them escaped into the citadel, which was very near; and those who remained without being broken, were cut to pieces in the pursuit by the foreign troops.

The time would not admit their making immediate rejoicings for their victory, in the manner so great an exploit deserved; the Syracusans being obliged to apply to the preservation of their houses, and to pass the whole night in extin

guishing the fire; which however they did not effect without great difficulty.

At the return of day, none of the seditious orators durst stay in the city, but all fled self-condemned, to avoid the punishment due to their crimes. Only Heraclides and Theodotus came to Dion, and put themselves into his hands, confessing their injurious treatment of him, and conjuring him not to imitate their ill conduct: that it became Dion, superior as he was in all other respects to the rest of mankind, to show himself as much so in that greatness of soul, which could conquer resentment and revenge, and forgive the ungrateful, who owned themselves unworthy of his pardon.

Heraclides and Theodotus having made these supplications, Dion's friends advised him not to spare men of their vile and malignant disposition, but to abandon Heraclides to the soldiers, and in so doing, exterminate from the state that spirit of sedition and intrigue: a distemper that has really something of madness in it, and is no less to be feared from its pernicious consequences than tyranny itself. But Dion, to appease them, said, "that other captains generally made the means of conquering their enemies their sole application; that for his part he had passed much time in the academy, in learning to subdue anger, envy, and all the jarring passions of the mind: that the sign of having conquered them is, not kindness and affability to friends and persons of merit, but treating those with humanity who have injured us, and in being always ready to forgive them: that he did not desire so much to appear superior to Heraclides in power and ability, as in wisdom and justice; for in that, true and essential superiority consists. That if Heraclides be wicked, invidious, and perfidious, must Dion contaminate and dishonour himself with low resentment? It is true, according to human laws, there seems to be less injustice in revenging an injury than committing it; but if we consult nature, we shall find both the one and the other to have their rise in the same weakness of mind. Beside, there is no disposition so obdurate and savage but may be vanquished by the force of kind usage and obligation." Dion upon these maxims pardoned Heraclides.

His next application was to inclose the citadel with a new work, and he ordered each of the Syracusans to go and cut a large stake. In the night, he set his soldiers to work, whilst the Syracusans took their rest. He surrounded the citadel in this manner with a strong palisade, before it was perceived; so that in the morning, the greatness of the work, and the suddenness of the execution, were matter of admiration for all the world, as well the enemy as the citizens.

Having finished this palisade, he buried the dead; and dis-

missing the prisoners taken from the enemy, he summoned an assembly. Heraclides proposed in it, that Dion should be elected generalissimo with supreme authority by sea and land. All the people of worth, and the most considerable of the citizens, were pleased with the proposal, and desired that it might have the authority of the assembly. But the mariners and artisans were sorry that Heraclides should lose the office of admiral; and convinced, that although he was little estimable in all other respects, he would at least be more for the people than Dion, they opposed it with all their power. Dion, to avoid disturbance and confusion, did not insist upon that point, and acquiesced that Heraclides should continue to command in chief at sea. But his opposing the distribution of lands and houses, which they were earnest for having take place, and his cancelling and annulling whatever had been decreed upon that head, embroiled him with them irretrievably.

Heraclides, taking advantage of a disposition so favorable to his views, did not fail to revive his cabals and intrigues; as appeared openly by an attempt of his to make himself master of Syracuse, and to shut the gates upon his rival: but it proved unsuccessful. A Spartan, who had been sent to the aid of Syracuse, negociated a new accommodation between Heraclides and Dion, under the strictest oaths, and the strongest assurances of obedience on the side of the former: weak ties to a man void of faith and probity.

The Syracusans, having dismissed their sea-forces, who were become unnecessary, applied solely to the siege of the citadel, and rebuilt the wall which had been thrown down. As no relief came to the besieged, and bread began to fall short with them, the soldiers grew mutinous, and would observe no discipline. The son of Dionysius, finding himself without hope or resource, capitulated with Dion, to surrender the citadel, with all the arms and engines of war. He carried his mother and sisters away with him, filled five galleys with his people and effects, and went to his father: for Dion gave him entire liberty to retire unmolested. It is easy to conceive the joy of the city upon his departure. Women, children, old people, all were passionately fond of gratifying their eyes from the port with so agreeable a spectacle, and solemnized the joyful day, on which, after so many years servitude, the sun arose for the first time upon the Syracusan liberty.

Apollocrates having set sail, and Dion begun his march to enter the citadel, the princesses who were there did not stay till he arrived, but came out to meet him at the gates. Aristomache led the son of Dion; after whom came Arete, his wife, with her eyes fixed on the ground, and full of tears.

Dion embraced his sister first, and afterwards his son. Aristomache then presenting Arete to him, spoke thus: "The "tears you see her shed, the shame expressed in her looks, "at the time your presence restores us life and joy, her si- "lence itself, and her confusion, sufficiently denote the grief "she suffers at the sight of her husband, to whom another has "been substituted contrary to her will, but who alone has al- "ways possessed her heart. Shall she salute you as her uncle, "shall she embrace you as her husband?" Aristomache, having spoke in this manner, Dion, with his face bathed in tears, tenderly embraced his wife; to whom he gave his son, and sent them home to his house; because he thought proper to leave the citadel to the discretion of the Syracusans, as an evidence of their liberty.

For himself, after having rewarded with a munificence truly royal all those that had contributed to his success, according to their rank and merit, at the height of glory and happiness, and the object of admiration not only of Sicily but of Carthage and all Greece, who esteemed him the wisest and most fortunate captain that ever lived, he constantly retained his original simplicity; as modest and plain in his garb, equipage, and table, as if he had lived in the academy with Plato, and not with people bred in armies, with officers and soldiers, who often breathe nothing but pleasures and magnificence. Accordingly, at the time Plato wrote to him, "that the eyes of all mankind "were upon him alone;" little affected with that general admiration, his thoughts were always intent upon the academy, that school of wisdom and virtue, where exploits and successes were not judged from the external splendour and noise with which they are attended, but from the wise and moderate use of them.

Dion designed to establish a form of government in Syracuse composed of the Spartan and Cretan, but wherein the aristocratical was always to prevail, and to decide important affairs by the authority, which, according to his plan, was to be vested in a council of elders. Heraclides again opposed him in this scheme, still turbulent and seditious according to custom, and solely intent upon gaining the people by flattery, caresses, and other popular arts. One day, when Dion sent for him to the council, he answered that he would not come; and that, being only a private person, he should be in the assembly with the rest of the citizens, whenever it was summoned. His view, in such behaviour, was to make his court to the people, and to render Dion odious; who, weary of his repeated insults, permitted those to kill him he had formerly prevented. They accordingly went to his house and dispatched him. We shall see presently Dion's own sense of this action.

The Syracusans were highly affected for his death; but as Dion solemnized his funeral with great magnificence, followed his body in person at the head of his whole army, and afterwards harangued the people upon the occasion, they were appeased and forgave him the murder; convinced that it was impossible for the city ever to be free from commotions and sedition whilst Heraclides and Dion governed together.

* After that murder Dion never knew joy or peace of mind. An hideous spectre, which he saw in the night, filled him with trouble, terror, and melancholy. The phantom seemed a woman of enormous stature, who, in her attire, air, and haggard looks, resembled a fury sweeping his house with violence. His son's death, who for some unknown grief had thrown himself from the roof of an house, passed for the accomplishment of that ominous apparition, and was the prelude to his misfortunes. Calippus gave the last hand to them. He was an Athenian with whom Dion had contracted an intimate friendship, whilst he lodged in his house at Athens, and with whom he lived ever after with entire freedom and unbounded confidence. Calippus, having given himself up to his ambitious views, and entertained thoughts of making himself master of Syracuse, threw off all regard for the sacred ties of friendship and hospitality, and contrived to get rid of Dion, who was the sole obstacle to his designs. Notwithstanding his care to conceal them, they got air, and came to the ears of Dion's sister and wife, who lost no time, and spared no pains to discover the truth by a very strict enquiry. To prevent its effects, he went to them with tears in his eyes, and the appearance of being inconsolable that any body should suspect him of such a crime, or think him capable of so black a design. They insisted upon his taking the great oath, as it was called. The person who swore it was wrapped in the purple mantle of the goddess Proserpine, and holding a lighted torch in his hand, pronounced in the temple the most dreadful execrations against himself it is possible to imagine.

The oath cost him nothing, but did not convince the princesses. They daily received new intimations of his guilt from several hands, as did Dion himself, whose friends in general persuaded him to prevent Calippus's crime by a just and sudden punishment. But he never could resolve upon it. The death of Heraclides, which he looked upon as an horrible blot in his reputation and virtue, was perpetually present to his troubled imagination, and renewed by continual terrors his grief and repentance. Tormented night and day by that cruel remembrance, he professed that he had rather die a thousand deaths, and present his throat himself to whoever would kill

* Plut. p. 981—963. Diod. p. 432.

him, than live under the necessity of continual precautions, not only against his enemies, but the best of his friends.

Calippus ill deserved that name. He hastened the execution of his crime, and caused Dion to be assassinated in his own house by the Zacynthian soldiers, who were entirely devoted to his interest. The sister and wife of that prince were put into prison, where the latter was delivered of a son whom she resolved to nurse there herself.

* After this murder, Calippus was for some time in a splendid condition, having made himself master of Syracuse, by the means of the troops, who were entirely devoted to his service, in effect of the gifts he bestowed upon them. The pagans believed that the divinity ought to punish great crimes in a sudden and extraordinay manner in this life: and Plutarch observes, that the success of Calippus occasioned very great complaints against the gods, as suffering calmly, and without indignation, the vilest of men to raise himself to so exalted a fortune by so detestable and impious a method. But providence was not long without justifying itself; for Calippus soon suffered the punishment of his guilt. Having marched with his troops to take Catana, Syracuse revolted against him, and threw off so shameful a subjection. He afterwards attacked Messina, where he lost abundance of men, and particularly the Zacynthian soldiers, who had murdered Dion. No city of Sicily would receive him; but all detesting him as the most execrable of wretches, he retired to Rhegium, where, after having led for some time a miserable life, he was killed by Leptinus and Polyperchon, and, it was said, with the same dagger with which Dion had been assassinated.

History has few examples of so distinct an attention of providence to punish great crimes, such as murder, perfidy, treason, either in the authors of those crimes themselves, who commanded or executed them, or in the accomplices any way concerned in them. The divine justice evidences itself from time to time in this manner, to prove that it is not unconcerned and inattentive; and to prevent the inundation of crimes, which an entire impunity would occasion; but it does not always distinguish itself by remarkable chastisements in this world, to intimate to mankind that greater punishments are reserved for guilt in the next.

As for Aristomache and Arete as soon as they came out of prison, Icetes of Syracuse, one of Dion's friends, received them into his house, and treated them at first with an attention, fidelity, and generosity of the most exemplary kind, had he persevered: but complying at last with Dion's enemies, he provided a bark for them, and having put them on board, under

* A. M. 3646. Ant. J. C. 358.

he pretence of sending them to Peloponnesus, he gave orders o those who were to carry them, to kill them in the passage, nd throw them into the sea. He was not long without reeiving the chastisement due to his black treachery; for being aken by Timoleon, he was put to death. The Syracusans, ully to avenge Dion, killed also the two sons of that traitor.

* The relations and friends of Dion, soon after his death, iad written to Plato to consult him upon the manner in which hey should behave in the present troubled and fluctuating conlition of Syracuse, and to know what sort of government it was proper to establish there. Plato, who knew the Syracusans were equally incapable of entire liberty or absolute servitude, exhorted them strenuously to pacify all things as soon as possible, and for that purpose to change the tyranny, of which he very name was odious, into a lawful sovereignty, which would make subjection easy and agreeable. He advised them (and according to him it had been Dion's opinion to create three kings; one to be Hipparinus, Dion's son, another Hipparinus, Dionysius the younger's brother, who seemed to be well enclined towards the people; and Dionysius himself, if he would comply with such conditions as should be prescribed him; their authority to be not unlike that of the kings of Sparta. By the same scheme, 35 magistrates were to be appointed to take care that the laws should be duly observed, to have great authority both in times of war, and peace, and to serve as a balance between the power of the kings, the senate, and the people.

It does not appear that this advice was ever followed, which indeed had its great inconveniences. It is only known that Hipparinus †, Dionysius's brother, having landed at Syracuse with a fleet, and considerable forces, expelled Calippus, and exercised the sovereign power two years.

The history of Sicily, as related thus far, includes about 50 years, beginning with Dionysius the elder, who reigned 38 of them, and continuing to the death of Dion. I shall return in the sequel to the affairs of Sicily, and shall relate the end of Dionysius the younger, and the re-establishment of the Syracusan liberty by Timoleon.

SECTION IV.

CHARACTER OF DION.

It is not easy to find so many excellent qualities in one and the same person as were united in Dion. I do not consider in this place, his wonderful taste for the sciences, his art of associating them with the greatest employments of peace and war,

* Plat. epist. viii. † Diod. l. xvi. p. 436.

of extracting from them the rules of conduct and maxims of government, and of making them an equally useful and honourable entertainment of his leisure; I confine myself to the statesman and patriot, and in this view how admirably *does* he appear! Greatness of soul, elevation of sentiment, generosity in bestowing his wealth, heroic valour in battle, attended with a coolness of temper, and a prudence scarce to be paralleled, a mind vast and capable of the highest views, a constancy not to be shaken by the greatest dangers, or the most unexpected revolutions of fortune, the love of his country and of the public good, carried almost to excess: these are part of Dion's virtues. The design he formed of delivering his country from the yoke of the tyranny, and his boldness and wisdom in the execution of it, explain of what he was capable.

But what I conceive the greatest beauty in Dion's character, the most worthy of admiration, and, if I may say so, the most above human nature, is the greatness of soul, and unexampled patience, with which he suffered the ingratitude of his country. He had abandoned and sacri...ced every thing to come to their relief; he had reduced the tyranny to extremities, and was upon the point of re-establishing them in the full possession of their liberty: in return for such great services they shamefully expelled him the city, accompanied with an handful of foreign soldiers, whose fidelity they had not been able to corrupt; they load him with injuries, and add to their base perfidy the most cruel outrages and indignity: to punish those ungrateful traitors he had only a signal to give, and to leave the rest to the indignation of his soldiers: master of theirs, as well as his own temper, he stops their impetuosity, and without disarming their hands, restrains their just rage, suffering them, in the very height and ardour of an attack, only to terrify, and not kill his enemies, because he could not forget that they were his fellow-citizens and brethren.

There seems to be only one defect that can be objected to Dion, which is, his having something rigid and austere in his manner, that made him less acceptable and sociable than he should have been, and kept even persons of worth and his best friends at a kind of distance. Plato, and those who had his glory sincerely at heart, had often animadverted upon this turn of mind in him: but notwithstanding the reproaches which were made upon his too austere gravity, and the inflexible severity with which he treated the people, he still piqued himself upon abating nothing of them: whether his genius was entirely averse to the art of insinuation and persuasion, or that from the view of correcting and reforming the Syracusans, vitiated and corrupted by the flattering and complaisant discourses of their orators, he chose that rough and manly manner of behaving to them.

Dion was mistaken in the most essential point of governing. From the throne to the lowest office in the state, whoever is charged with the care of ruling and conducting others, ought particularly to study the * art of managing men's tempers, and of giving them that bent and turn of mind that may best suit his measures: which cannot be done by assuming the severe master, by commanding haughtily, and contenting one's self with laying down the rule and the duty with inflexible rigour. There is in the right itself, in virtue, and the exercise of all functions, an exactitude and steadiness, or rather a kind of stiffness, which frequently degenerates into a vice when carried into extremes. I know it is never allowable to break through rules; but it is always laudable, and often necessary to soften and make them more convertible; which is best effected by a kindness of manners, and an insinuating behaviour; not always exacting the discharge of a duty in its utmost rigour; overlooking abundance of small faults, that do not merit much notice, and observing upon those which are more considerable, with favour and goodness; in a word, in endeavouring by all possible means to acquire people's affection, and to render virtue and duty amiable.

Dion's permission to kill Heraclides, which was obtained with difficulty, or rather forced from him, contrary to his natural disposition, as well as principles, cost him dear, and brought the trouble and anguish upon him that lasted to the day of his death, and of which they were the principal cause.

SECTION V.

DIONYSIUS THE YOUNGER RE-ASCENDS THE THRONE.

CALIPPUS §, who had caused Dion to be murdered, and had substituted himself in his place, did not possess his power long. Thirteen months after, Hipparinus, Dionysius's brother, arriving unexpectedly at Syracuse with a numerous fleet, expelled him from the city, and recovered his paternal sovereignty, which he held during two years.

Syracuse † and all Sicily, being harassed by different factions and intestine war, were in a miserable condition. Dionysius, taking the advantage of those troubles, ten years after he had been obliged to quit the throne, had assembled some foreign troops, and having overcome Nypsius, who had made himself master of Syracuse, he reinstated himself in the possession of his dominions.

‡ It was perhaps to thank the gods for his re-establishment, and to express his gratitude to them, that he sent statues of

* Which art the ancient poets called "flaxanima, atque omnium "regina rerum oratio." Cic. l. i. de divin. n. 80.

§ A. M. 3647. Ant. J. C. 357. Diod. l. xvi. p. 432—436.

† A. M. 3654. Ant. J. C. 350. ‡ Diod. l. xvi. p. 453.

gold and ivory to Olympia and Delphos of very great value. The galleys which carried them were taken by Iphicrates, who was at that time near Corcyra § with a fleet. He wrote to Athens to know in what manner he should dispose of his sacred booty, and was answered not to examine scrupulously for what it was designed, but to make use of it for the subsistence of his troops. Dionysius complained excessively of such treatment to the Athenians, in a letter which he wrote them, wherein he reproached with great warmth and justice their avarice and sacrilegious impiety.

‖ A commander of pirates had acted much more nobly and more religiously in regard to the Romans about 50 years before. After the taking of Veii, which had been ten years besieged, they sent a golden cup to Delphos. The deputies who carried that present were taken by the pirates of Lipara, and carried to that island. It was the custom to divide all the prizes they took as a common stock.† The island at that time was under the government of a magistrate more like the Romans in his manners than those he governed. He was called Timasitheus *, and his behaviour agreed well with the signification of his name. Full of regard for the envoys, the sacred gift they carried, the motive of their offering, and more for the majesty of the god for whom it was designed, he inspired the multitude, that generally follow the example of those who rule them, with the same sentiments of respect and religion. The envoys were received therefore with all the marks of distinction, and their expences borne by the public. Timasitheus convoyed them with a good squadron to Delphos, and brought them back in the same manner to Rome. It is easy to judge how sensibly the Romans were affected with so noble a proceeding. By a decree of the senate they rewarded Timasitheus with great presents, and granted him the right of hospitality; and fifty years after, when the Romans took Lipara from the Carthaginians, with the same gratitude as if the action had been but lately done, they thought themselves obliged to do further honour to the family of their benefactor, and resolved that all his descendants should be for ever exempted from the tribute imposed upon the other inhabitants of that island.

This was certainly great and noble on both sides: but the contrast does no honour to the Athenians.

To return to Dionysius: though he expressed some regard for the gods, his actions argued no humanity to his subjects. His past misfortunes, instead of correcting and softening his

§ Corfu. ‖ Tit. Liv. Decad. i. l. v. c. 28. Diod. l. xvi. p. 307.
* Timasitheus signifies one who honours the gods.
† Diod. l. xvi. p. 459, et 464. Plut. in Timol. p. 235, et 248.

disposition, had only served to inflame it, and to render him more savage and brutal than before.

† The most worthy and considerable of the citizens, not being able to support so cruel a servitude, had recourse to Icetas, king of the Leontines, and abandoning themselves to his conduct, elected him their general; not that they believed he differed in any thing from the most declared tyrants, but because they had no other resource.

During these transactions, the Carthaginians, who were almost always at war with the Syracusans, arrived in Sicily with a great fleet, and having made a great progress there, the Sicilians and the people of Syracuse resolved to send an embassy into Greece, to demand aid of the Corinthians, from whom the Syracusans were descended, and who had always openly declared against tyrants in favour of liberty. Icetas, who proposed no other end from his command than to make himself master of Syracuse, and had no thoughts of setting it free, treated secretly with the Carthaginians, though in public he affected to praise the wise measures of the Syracusans, and even sent his deputies along with theirs.

Corinth ‡ received the ambassadors perfectly well, and immediately appointed Timoleon their general. He had led a retired life for 20 years, without interfering in public affairs, and was far from believing, that at his age, and in the circumstances he then was, he should be thought of upon such an occasion.

He was descended from one of the noblest families in Corinth, loved his country passionately, and discovered upon all occasions a singular humanity of temper, except against tyrants and bad men. He was an excellent captain: and as in his youth he had all the maturity of age, in age he had all the fire and courage of the most ardent youth.

He had an elder brother called Timophanes, whom he tenderly loved, as he had demonstrated in a battle, in which he covered him with his body, and saved his life at the great danger of his own; but his country was still dearer to him. That brother having made himself tyrant of it, so black a crime gave him the sharpest affliction. He made use of all possible means to bring him back to his duty; kindness, friendship, affection, remonstrances, and even menaces. But finding all his endeavours ineffectual, and that nothing could prevail upon a heart abandoned to ambition, he caused his brother to be assassinated in his presence by two of his friends and intimates, and

† Diod. l. xvi. p. 459, et 464. Plut. in Timol. p. 236, et 248.
‡ A. M. 3655. Ant. J. C. 349.

thought that upon such an occasion the laws of nature ought to give place to those of his country.

That action was admired and applauded by the principal citizens of Corinth, and by most of the philosophers, who looked upon it as the most noble effort of human virtue; and Plutarch seems to pass the same judgment upon it. All the world were not of that opinion, and some people reproached him as an abominable parricide, who could not fail of drawing down the vengeance of the gods upon him. His mother especially, in the excess of her grief, uttered the most dreadful curses and imprecations against him; and when he came to console her, not being able to bear the sight of her son's murderer, she thrust him away with indignation, and shut her doors against him.

He was then struck with all the horror of the most guilty, and giving himself up to the cruellest remorse, considered Timophanes no longer as a tyrant, but as a brother, and resolved to put an end to his life, by abstaining from all nourishment. It was with great difficulty his friends dissuaded him from that fatal resolution. Overcame by their prayers and entreaties, he was at length prevailed upon to live; but he condemned himself to pass the rest of his days in solitude. From that moment he renounced all public affairs; and for several years never came to the city, but wandered about in the most solitary and desart places, abandoned to excess of grief and melancholy; so true it is, that neither the praise of flatterers nor the false reasonings of politicians can suppress the cries of conscience, which is at once the witness, judge, and executioner of those who presume to violate the most sacred rights and ties of nature.

He passed 20 years in this condition. He did indeed return to Corinth at the latter part of that time, but lived there always private and retired, without concerning himself with the administration of the government. It was not without great repugnance that he accepted the employment of general; but he did not think it allowable to refuse the service of his country, and his duty prevailed against his inclination.

Whilst Timoleon assembled his troops, and was preparing to sail, the Corinthians received letters from Icetas, in which he told them, "that it was not necessary for them to make any "further levies, or to exhaust themselves in great expences to "come to Sicily, and expose themselves to evident danger; "that the Carthaginians, apprised of their design, were wait-"ing to intercept their squadron in its passage with a great "fleet; and that their slowness in sending their troops had "obliged him to call in the Carthaginians themselves to his aid, "and to make use of them against the tyrant." He had made a secret treaty with them, by which it was stipulated

hat after the expulsion of Dionysius from Syracuse, he should ake possession of it in his place.

The reading of these letters, far from cooling the zeal of he Corinthians, only incensed them more than at first, and astened the departure of Timoleon. He embarked on board en galleys, and arrived safe upon the coast of Italy, where the ews that came from Sicily extremely perplexed him, and dis-ouraged his troops. It brought an account that Icetas had efeated Dionysius, and having made himself master of the reatest part of Syracuse, had obliged the tyrant to shut him-elf up in the citadel, and in the quarter called the isle, where e besieged him; and that he had given orders to the Cartha-inians to prevent Timoleon's approach, and to come on shore, hat they might make a peaceable partition of Sicily between hem, when they should have reduced that general to retire.

The Carthaginians in consequence had sent 20 galleys to Rhegium. The Corinthians, upon their arrival at that port, ound ambassadors from Icetas, who declared to Timoleon, that ie might come to Syracuse, and would be well received there, provided he dismissed his troops. The proposal was entirely injurious, and at the same time more perplexing. It seemed impossible to beat the vessels which the barbarians had caused to advance to intercept them in their passage, being twice their force; and to retire, was to abandon all Sicily to extreme dis-tress, which could not avoid being the reward of Icetas's treachery, and of the support which the Carthaginians should give the tyranny.

In this delicate conjuncture, Timoleon demanded a confer-ence with the ambassadors, and the principal officers of the Carthaginian squadron, in the presence of the people of Rhe-gium. It was only, he said, to discharge himself, and for his own security, that his country might not accuse him of having disobeyed its orders, and betrayed its interests. The governor and magistrates of Rhegium were of intelligence with him. They desired nothing more than to see the Corinthians in pos-session of Sicily, and apprehending nothing so much as the neighbourhood of the barbarians. They summoned therefore an assembly, and shut the gates of the city, upon pretence of preventing the citizens from going abroad, in order to the applying themselves solely to the present affair.

The people being assembled, long speeches were made of little or no tendency, every body treating the same subject, and repeating the same reasons, or adding new ones, only to pro-tract the council, and to gain time. Whilst this was doing, nine of the Corinthian galleys went off, and were suffered to pass by the Carthaginian vessels, believing that their departure had been concerted with their own officers, who were in the city, and that those nine galleys were to return to Corinth,

the tenth remaining to carry Timoleon to Icetas's army at Syracuse. When Timoleon was informed in a whisper, that his galleys were at sea, he slipt gently through the crowd, which to favour his going off, thronged exceedingly around the tribunal. He got to the sea-side, embarked directly, and having rejoined his galleys, they arrived together at Tauromenium, a city of Sicily, where they were received with open arms by Andromachus, who commanded it, and who joined his citizens with the Corinthian troops, to reinstate the Sicilian liberties.

It is easy to comprehend how much the Carthaginians were surprised and ashamed of being so deceived: but, as somebody told them, being Phœnicians, who passed for the greatest cheats in the world, fraud and artifice ought not to give them so much astonishment and displeasure.

Upon the news of Timoleon's arrival, Icetas was terrified, and made the greatest part of the Carthaginian galleys advance. They had 150 long ships, 50,000 foot, and 300 armed chariots. The Syracusans lost all hope when they saw the Carthaginians in possession of the port, Icetas master of the city, Dionysius blocked up in the citadel, and Timoleon without any other hold in Sicily than by a nook of its coast, the small city of Tauromenium, with little hope and less force; for his troops did not amount in all more than 1000 soldiers, and he had scarce provisions for their subsistence; besides which the cities placed no confidence in him. The ills they had suffered from the extortion and cruelty that had been practised amongst them, had exasperated them against all commanders of troops, especially after the horrid treachery of Calippus and Pharax; who being both sent, the one from Athens, and the other from Sparta, to free Sicily and expel the tyrants, made them conceive the tyranny gentle and desirable, so severe were the vexations with which they had oppressed them. They were afraid of experiencing the same treatment from Timoleon.

The inhabitants of Adranon, a small city below Mount Ætna, being divided amongst themselves, one party had called in Icetas and the Carthaginians, and the other had applied to Timoleon. The two chiefs arrived almost at the same time in the neighbourhood of Adranon; the former with 5000 men, and the other with only 1200. Notwithstanding this inequality, Timoleon, who justly conceived that he should find the Carthaginians in disorder, and employed in taking up their quarters, and pitching their tents, made his troops advance, and without losing time to rest them, as the officers advised him, he marched directly to charge the enemy, who no sooner saw him than they took to their heels. This occasioned their killing only 300, and taking twice as many prisoners; but the Carthaginians lost their camp, and all their baggage. The

Adranites opened their gates at the time, and received Timoleon. Other cities sent their deputies to him soon after, and made their submission.

Dionysius himself, who renounced his vain hopes, and saw himself at the point of being reduced, as full of contempt for Icetas, who had suffered himself to be so shamefully defeated, as of admiration and esteem for Timoleon, sent ambassadors to the latter, to treat of surrendering himself and the citadel to the Corinthians. Timoleon, taking the advantage of so unexpected a good fortune, made Euclid and Telemachus, with 400 soldiers, file off into the castle; not all at once, nor in the day time, that being impossible, the Carthaginians being masters of the gate, but in platoons, and by stealth. These troops, having got successfully into the citadel, took possession of it with all the tyrant's moveables, and provisions of war: for he had a considerable number of horse, all sorts of engines and darts, besides 70,000 suits of armour, which had been laid up there long before. Dionysius had also 2000 regular troops, which with the rest he surrendered to Timoleon; and for himself, taking with him his money, and some few of his friends, he embarked unperceived by the troops of Icetas, and repaired to the the camp of Timoleon.

It was the first time of his life that he had appeared in the low and abject state of a private person, and a suppliant; he who had been born and nurtured in the arms of the tyranny, and had seen himself master of the most powerful kingdom that had ever been usurped by tyrants. He had possessed it ten years entire, before Dion took arms against him, and some years after, though always in the midst of wars and battles. He was sent to Corinth *, with only one galley, without convoy, and with very little money. He served there for a sight, every body running to gaze at him; some with a secret joy of heart to feed their eyes with the view of the miseries of a man, whom the name of tyrant rendered odious; others with a kind of compassion, from comparing the splendid condition from which he had fallen with the inextricable abyss of distress into which they beheld him plunged.

His manner of life at Corinth did not long excite any sentiments in regard to him, but those of contempt and indignation. He passed whole days in perfumers' shops, in taverns, or with actresses and singers, disputing with them upon the rules of music, and the harmony of airs. Some people have thought, that he behaved in such a manner out of policy, not to give umbrage to the Corinthians, nor to discover any thought or desire of recovering his dominions. But such an opinion does him too much honour; and it seems more probable, that

* A. M. 3657. Ant. J. C. 347.

nurtured and educated as he was in drunkenness and debauchery, he only followed his inclination, and that he passed his life in the kind of slavery into which he was fallen, as he had done upon the throne, having no other resource or consolation in his misfortunes.

* Some writers say, that the extreme poverty to which he was reduced at Corinth obliged him to open a school there, and to teach children to read; perhaps, says Cicero (without doubt jestingly), to retain a species of empire, and not absolutely to renounce the habit and pleasure of commanding. Whether † that were his motive or not, it is certain that Dionysius, who had seen himself master of Syracuse, and of almost all Sicily, who had possessed immense riches, and had numerous fleets and great armies of horse and foot under his command: that the same Dionysius, reduced now almost to beggary, and from a king become a schoolmaster, was a good lesson for persons of exalted stations not to confide in their grandeur, nor to rely too much upon their fortune. The Lacedæmonians some time after gave Philip this admonition. ‡ That prince having written to them in very haughty and menacing terms, they made him no other answer, but "Dionysius at "Corinth."

An expression of Dionysius, which has been preserved, seems to argue, if it be true, that he knew how to make a good use of his adversity, and to turn his misfortunes to his advantage; which would be very much to his praise, but contrary to what has been related of him before. § Whilst he lived at Corinth, a stranger rallied him unseasonably, and with an indecent grossness, upon his commerce which the philosophers during his most splendid fortune, and asked him by way of insult, of what consequence all the wisdom of Plato had been to him? "Can you believe then," replied he, "that I have re-"ceived no benefit from Plato, and see me bear ill fortune as "I do?"

SECTION VI.

TIMOLEON RESTORES LIBERTY TO SYRACUSE, AND INSTITUTES WISE LAWS.—HIS DEATH.

After the retreat of Dionysius,‖ Icetas pressed the siege of the citadel of Syracuse with the utmost vigour, and kept it so closely blocked up, that the convoys sent to the Corinthians could not enter it without great difficulty. Timoleon,

* Cic. Tusc. Quæst. l. iii. n. 27. † Val. Max. l. vi. c. 9.
‡ Demet. Phaler. de eloq. 11. l. viii. § Plut. in Timol. p. 243.
‖ A. M. 3658. Ant. J. C. 346. Plut. in Timol. p. 243—248. Diod. l. xvi. p. 465, et 474.

who was at Catana, sent them frequently thither. To deprive them of this relief, Icetas and Mago set out together with design to besiege that place. During their absence, Leon the Corinthian, who commanded in the citadel, having observed from the ramparts, that those who had been left to continue the siege were very remiss in their duty, he made a sudden furious sally upon them, whilst they were dispersed, killed part of them, put the rest to flight, and seized the quarter of the city called Achradina, which was the strongest part of it, and had been least injured by the enemy. Leon fortified it in the best manner the time would admit, and joined it to the citadel by works of communication.

This bad news caused Mago and Icetas to return immediately. At the same time a body of troops from Corinth landed safe in Sicily, having deceived the vigilance of the Carthaginian squadron posted to intercept them. When they were landed, Timoleon received them with joy, and after having taken possession of Messina, marched in battle array against Syracuse. His army consisted of only 4000 men. When he approached the city, his first care was to send emissaries among the soldiers that bore arms for Icetas. They represented to them, that it was highly shameful for Greeks, as they were, to labour that Syracuse and all Sicily should be given up to the Carthaginians, the wickedest and most cruel of all barbarians: that Icetas had only to join Timoleon, and to act in concert with him against the common enemy. Those soldiers, having spread these insinuations throughout the whole camp, gave Mago violent suspicions of his being betrayed; besides which, he had already for some time sought a pretext to retire. For these reasons, notwithstanding the entreaties and warm remonstrances of Icetas, he weighed anchor, and set sail for Africa, shamefully abandoning the conquest of Sicily.

Timoleon's army the next day appeared before the place in line of battle, and attacked it in three different quarters with so much vigour and success, that Icetas's troops were universally overthrown and put to flight. Thus, by a good fortune that has few examples, he carried Syracuse by force in an instant, which was at that time one of the strongest cities in the world. When he had made himself master of it, he did not act like Dion in sparing the forts and public edifices for their beauty and magnificence. To avoid giving the same cause of suspicion, which at first decried, though without foundation, and at length ruined that great man, he caused proclamation to be made by sound of trumpet, that all Syracusans, who would come with their tools, might employ themselves in demolishing the forts of the tyrants. In consequence of which, the Syracusans considering that proclamation and day as the commencement of their liberty, ran in multitudes to the cita-

del, which they not only demolished, but the palaces of the tyrant; breaking open their tombs at the same time, which they also threw down and destroyed.

The citadel being razed, and the ground made level, Timoleon caused tribunals to be erected upon it, for the dispensation of justice in the name of the people; that the same place from whence, under the tyrants, every day some bloody edict had issued, might become the asylum and bulwark of liberty and innocence.

Timoleon was master of the city; but it wanted people to inhabit it; for some having perished in the wars and seditions, and others having fled to avoid the power of the tyrants, Syracuse was become a desert, and the grass was grown so high in the streets that horses grazed in them. All the cities of Sicily were almost in the same condition. Timoleon and the Syracusans therefore found it necessary to write to Corinth, to desire that people might be sent from Greece to inhabit Syracuse; that otherwise the country could never recover itself, and was besides threatened with a new war: for they had received advice, that Mago having killed himself, the Carthaginians, enraged at his having acquitted himself so ill of his charge, had hung up his body upon a cross, and were making great levies to return into Sicily with a more numerous army than at the beginning of the year.

Those letters being arrived with ambassadors from Syracuse, who conjured the Corinthians to take compassion of their city, and to be a second time the founders of it, the Corinthians did not consider the calamity of that people as an occasion of aggrandising themselves, and of making themselves masters of the city, according to the maxims of a base and infamous policy, but sending to all the sacred games of Greece, and to all public assemblies, they caused proclamation to be made in them by heralds, that the Corinthians having abolished the tyranny, and expelled the tyrants, they declared free and independent the Syracusans, and all the people of Sicily who should return into their own country, and exhorted them to repair thither, to partake of an equal and just distribution of the lands amongst them. At the same time they dispatched couriers into Asia, and into all the isles, whither great numbers of fugitives had retired, to invite them to come as soon as possible to Corinth, which would provide them vessels, commanders, and a safe convoy, to transport them into their country at its own expence.

Upon this publication Corinth received universal praises and blessings, as it justly deserved. It was every-where proclaimed, that Corinth had delivered Syracuse from the tyrants, had preserved it from falling into the hands of the barbarians, and restored it to its citizens. It is not necessary to insist here upon

the grandeur of so noble and generous an action : the mere relation of it must make the impression that always results from the great and noble ; and every body owned, that never conquest nor triumph equalled the glory which the Corinthians then acquired by so perfect and magnanimous a disinterestedness.

Those who came to Corinth, not being sufficiently numerous, demanded an addition of inhabitants from that city and from all Greece to augment this kind of colony. Having obtained their request, and finding themselves increased to 10,000, they embarked for Syracuse, where a multitude of people from all parts of Italy and Sicily had joined Timoleon. It was said their number amounted to 60,000 and upwards. Timoleon distributed the lands amongst them gratis ; but sold them the houses, with which he raised a very great sum ; leaving it to the discretion of the old inhabitants to redeem their own : and by this means he collected a considerable fund for such of the people as were poor and unable to support either their own necessities or the charges of the war.

The statues of the tyrants, and of all the princes who had governed Sicily, were put up to sale ; but first they were cited, and sentenced in the forms of law. One only escaped the rigour of this inquiry, and was preserved ; which was Gelon, who had gained a celebrated victory over the Carthaginians at Himera, and governed the people with lenity and justice ; for which his memory was still cherished and honoured. If the same scrutiny were made into all statues, I do not know whether many would continue in being.

* History has preserved another sentence passed also in regard to a statue, but of a very different kind. The fact is curious, and will excuse a digression. Nicon, a champion of Thasus, an island in the Ægean sea, had been crowned 1400 times victor in the solemn games of Greece. A man of that merit could not fail of being envied. After his death, one of his competitors insulted his statue, and gave it several blows ; to revenge perhaps those he had formerly received from him it represented. But the statue, as if sensible of that outrage, fell from its height upon the person that insulted it, and killed him. The son of him who had been crushed to death, proceeded juridically against the statue, as guilty of homicide, and punishable by the law of Draco. That famous legislator, of Athens, to inspire a greater horror for the guilt of murder, had ordained that even inanimate things should be destroyed which should occasion the death of a man by their fall. The Thasians, conformable to this law, decreed that the statue should be thrown into the sea. But some years after, being

* Suidas in Νικων Pausan. l. vi. p. 346.

afflicted with great famine, and having consulted the oracle of Delphos, they caused it to be taken out of the sea, and rendered new honours to it.

Syracuse being raised in a manner from the grave, and people flocking from all parts to inhabit it, Timoleon, desirous of freeing the other cities of Sicily, and finally to extirpate tyranny and tyrants out of it, began his march with his army. He compelled Icetas to renounce his alliance with the Carthaginians, obliged him to demolish his forts and to live as a private person in the city of the Leontines. Leptinus, tyrant of Apollonia, and of several other cities and fortresses, seeing himself in danger of being taken by force, surrendered himself. Timoleon spared his life, and sent him to Corinth; for he thought nothing more great and honourable, than to let Greece see the tyrants of Sicily in a state of humiliation and living like exiles.

He returned afterwards to Syracuse, to regulate the government, and to institute such laws as should be most important and necessary, in conjunction with Cephalus and Dionysius, two legislators sent to him by the Corinthians: for he had not the weakness to desire unlimited power, and sole administration. But on his departure, that the troops in his pay might get something for themselves, and to keep them in exercise at the same time, he sent them, under the command of Dinarchus and Demaratus, into all the places subject to the Carthaginians. These troops brought over several cities from the barbarians, lived always in abundance, made much booty, and returned with considerable sums of money, which was of great service in the support of the war.

* About this time the Carthaginians arrived at Lilybæum, under Asdrubal and Imilcar, with an army of 70,000 men, 200 ships of war, 1000 transports laden with machines, armed chariots, horses, ammunition, and provisions. They proposed no less than the entire expulsion of the Greeks out of Sicily. Timoleon did not think fit to wait their advancing; and though he could raise only 6 or 7000 men, so great was the people's terror, he marched with that small body of troops against the formidable army of the enemy, and obtained a celebrated victory near the river Crimesus; an account of which may be found in the history of the Carthaginians. Timoleon returned to Syracuse amidst shouts of joy and universal applauses.

He had before effected the conquest and reduction of the Sicilian tyrants, but had not changed them, nor taken from them their tyrannical disposition. They united together, and formed a powerful league against him. Timoleon immediately took the field, and soon put a final end to their hopes. He

* Plut. in Timol. p. 248, et 255.

made them all suffer the just punishment their revolt deserved. Icetas, amongst others, with his son, were put to death, as tyrants and traitors. His wife and daughters, having been sent to Syracuse, and presented to the people, were also sentenced to die, and executed accordingly. The people, without doubt, designed to avenge Dion their first deliverer by that decree: for it was the same Icetas who had caused Arete, Dion's wife, his sister Aristomache, and his son, an infant, to be thrown into the sea.

Virtue is seldom or never without envy. Two accusers summoned Timoleon to answer for his conduct before the judges, and having assigned him a certain day for his appearance, demanded sureties of him. The people expressed great indignation against such a proceeding, and would have dispensed with so great a man's observing the usual formalities; which he strongly opposed, giving for his reason, that all he had undertaken had no other principle than that the laws might have their due course. He was accused of malversation during his command of the army. Timoleon, without giving himself the trouble to refute those calumnies, only replied, "that he "thanked the gods, who had heard his prayers, and that he "at length saw the Syracusans enjoy an entire liberty of say-"ing every thing; a liberty absolutely unknown to them un-"der the tyrants, but which it was just to confine within due "bounds."

That great man had given Syracuse wise laws, had purged all Sicily of the tyrants who had so long infested it, had re-established peace and security universally, and supplied the cities ruined by the war with the means of reinstating themselves. After such glorious actions, which had acquired him an unbounded credit, he quitted his authority to live in retirement. The Syracusans had given him the best house in the city in gratitude for his great services, and another very fine and agreeable one in the country, where he generally resided with his wife and children, whom he had sent for from Corinth; for he did not return thither, and Syracuse was become his country. He had the wisdom, in resigning every thing, to abstract himself entirely also from envy, which never fails to attend exalted stations, and pays no respect to merit, however great and substantial. He shunned the rock on which the greatest men, through an insatiate lust of honours and power, are often shipwrecked; that is, by engaging to the end of their lives in new cares and troubles, of which age renders them incapable, and by choosing rather to sink under, than to lay down, the weight of them.

Timoleon, who knew all the value of a noble and glorious leisure, acted in a different manner. He passed the rest of his life as a private person, enjoying the grateful satisfaction of

seeing so many cities, and such a numerous people, indebted to him for their happiness and tranquillity: but he was always respected and consulted as the common oracle of Sicily. Neither treaty of peace, institution of law, division of land, nor regulation of government, seemed well done, if Timoleon had not been consulted, and put the last hand to it.

His age was tried with a very sensible affliction, which he supported with astonishing patience; it was the loss of sight. That accident, far from lessening him in the consideration and regard of the people, served only to augment them. The Syracusans did not content themselves with paying him frequent visits; they conducted all strangers both in town and country to see their benefactor and deliverer. When they had any important affair to deliberate upon in the assembly of the people, they called him in to their assistance, who came thither in a chariot drawn by two horses, which crossed the public place to the theatre; and in that manner he was introduced into the assembly, amidst the shouts and acclamations of joy of the whole people. After he had given his opinion, which was always religiously observed, his domestics reconducted him across the theatre, followed by all the citizens beyond the gates with continual shouts of joy and clapping of hands.

He had still greater honours paid to him after his death. Nothing was wanting that could add to the magnificence of the procession which followed his bier, of which the tears that were shed, and the blessings uttered by every body in honour of his memory, were the noblest ornaments. Those tears were neither the effect of custom and the formality of mourning, nor exacted by a public decree, but flowed from a native source, sincere affection, lively gratitude, and inconsolable sorrow. A law was also made, that annually for the future, upon the day of his death, the music and gymnastic games should be celebrated with horse-races in honour of him. But what was still more honourable for the memory of that great man, was the decree of the Syracusan people, that whenever Sicily should be engaged in a war with foreigners, they should send to Corinth for a general.

I do not know that history has any thing more great and accomplished than what it says of Timoleon. I speak not only of his military exploits, but the happy success of all his undertakings. Plutarch observes a characteristic in them, which distinguishes Timoleon from all the great men of his times, and makes use upon that occasion of a very remarkable comparison. There is, says he, in painting and poetry, pieces which are excellent in themselves, and which at the first view may be known to be the works of a master, but some of them denote their having cost abundance of pains and application; whereas in others an easy and native grace is seen, which adds

exceedingly to their value; and amongst the latter he places the poems of Homer. There is something of this sort occurs when we compare the great actions of Epaminondas and Agesilaus with those of Timoleon. In the former, we find them executed with force and innumerable difficulties; but in the latter, there is an easiness and facility, which distinguish them as the work not of fortune, but of virtue, which fortune seems to have taken pleasure in seconding. It is Plutarch who still speaks.

But not to mention his military actions, what I admire most in Timoleon is his warm and disinterested passion for the public good, and his reserving only for himself the pleasure of seeing others happy by his services; his extreme remoteness from ambition and haughtiness; his honourable retirement into the country; his modesty, moderation and indifference for the honours paid him; and what is still more uncommon, his aversion for all flattery, and even just praises. When somebody extolled in his presence his wisdom, valour, and glory, in having expelled the tyrants, he made no answer, but that he thought himself obliged to express his gratitude to the gods, who, having decreed to restore peace and liberty to Sicily, had vouched to make choice of him in preference to all others for so honourable a ministration; for he was fully persuaded that all human events are guided and disposed by the secret decrees of divine providence. What a treasure, what a happiness for a state is such a minister!

For the better understanding his value, we have only to compare the condition of Syracuse under Timoleon with its state under the two Dionysiuses. It is the same city, inhabitants, and people; but how different is it under the different governments we speak of! The two tyrants had no thoughts but of making themselves feared, and of depressing their subjects to render them more passive. They were terrible in effect, as they desired to be; but at the same time detested and abhorred, and had more to fear from their subjects than their subjects from them. Timoleon, on the contrary, who looked upon himself as the father of the Syracusan people, and who had no thoughts but of making them happy, enjoyed the refined pleasure of being beloved and revered as a parent by his children; and he was remembered amongst them with blessings, because they could not reflect upon the peace and felicity they enjoyed without calling to mind at the same time the wise legislator to whom they were indebted for those inestimable blessings.

BOOK XII.

THE HISTORY OF THE PERSIANS AND GRECIANS.

CHAP. I.

THIS book contains principally the history of two very illustrious generals of the Thebans, Epaminondas and Pelopidas; the deaths of Agesilaus, king of Sparta, and of Artaxerxes Mnemon, king of Persia.

SECTION I.

STATE OF GREECE FROM THE TREATY OF ANTALCIDES.

THE peace of Antalcides *, of which mention has been made in the third chapter of the ninth book, had given the Grecian states great matter of discontent and division. In effect of that treaty, the Thebans had been obliged to abandon the cities of Bœotia, and let them enjoy their liberty; and the Corinthians to withdraw their garrison from Argos, which by that means became free and independent. The Lacedæmonians, who were the authors and executors of this treaty, saw their power extremely augmented by it, and were industrious to make further additions to it. They compelled the Mantinæans, against whom they pretended to have many causes of complaint in the last war, to demolish the walls of their city, and to inhabit four different places, as they had done before.

† The two kings of Sparta, Agesipolis and Agesilaus, were of quite different characters, and as opposite in their opinions upon the present state of affairs. The first, who was naturally inclined to peace, and a strict observer of justice, was for having Sparta, already much exclaimed against for the treaty of Antalcides, suffer the Grecian cities to enjoy their liberties, according to the tenor of that treaty, and not disturb their tranquillity through an unjust desire of extending their dominions. The other, on the contrary, restless, active, and full

* A. M. 3617. Ant. J. C. 387. Xenoph. hist. Græc. l. v. p. 350. 351.
† Diod. l. xv. p. 341.

of great views of ambition and conquest, breathed nothing but war.

* At the same time deputies arrived at Sparta from Acanthus and Apollonia, two very considerable cities of Macedonia, in respect to Olynthus, a city of Thrace, inhabited by Greeks, originally of Chalcis in Eubœa †. Athens, after the victories of Salamin and Marathon, had conquered many places on the side of Thrace, and even in Thrace itself. Those cities threw off the yoke, as soon as Sparta, (at the conclusion of the Peloponnesian war) had ruined the power of Athens. Olynthus was of this number. The deputies of Acanthus and Apollonia represented in the general assembly of the allies, that Olynthus, situated in their neighbourhood, daily improved in strength in an extraordinary manner; that it perpetually extended its dominions by new conquests; that it obliged all the cities round about to submit to it, and to enter into its measures; and was upon the point of concluding an alliance with the Athenians and the Thebans. The affair being taken into consideration, it was unanimously resolved that it was necessary to declare war against the Olynthians. It was agreed that the allied cities should furnish 10,000 troops, with liberty, to such as desired it, to substitute money, at the rate of three oboli a-day for each foot-soldier, and four times as much for the horse. The Lacedæmonians, to lose no time, made their troops march directly, under the command of Eudamidas, who prevailed with the ephori that Phœbidas his brother might have the leading of those which were to follow, and to join him soon after. When he arrived in that part of Macedonia which is also called Thrace, he garrisoned such places as applied to him for that purpose, seized upon Potidæa, a city in alliance with the Olynthians, which surrendered without making any defence, and began the war against Olynthus, though slowly, as it was necessary for a general to act before his troops were all assembled.

‡ Phœbidas began his march soon after, and being arrived near Thebes, encamped without the walls near the gymnasium, or public place of exercise. Ismenius and Leontides, both polemarchs, that is, generals of the army, and supreme magistrates of Thebes, were at the head of two different factions. The first, who had engaged Pelopidas in his party, was no friend to the Lacedæmonians, nor they to him, because he publicly declared for popular government and liberty. The other, on the contrary, favoured an oligarchy and was supported by the Lacedæmonians with their whole interest. I

* A. M. 3621. Ant. J. C. 383. † Diod. l. xv. p. *554—556.*
‡ A. M. 3621. Ant. J. C. 383. Xenoph. p. *556—558.* Plut. in Ageil. p. 608, 609. Id. in Pelop. p. 280. Diod. l. xv. p. 341, 342.

am obliged to enter into this detail, because the event I am going to relate, and which was a consequence of it, occasions the important war between the Thebans and Spartans.

This being the state of affairs at Thebes, Leontides applied to Phæbidas, and proposed to him to seize the citadel called Cadmæa, to expel the adherents of Ismenius, and to give the Lacedæmonians possession of it. He represented to him, that nothing could be more glorious for him than to make himself master of Thebes, whilst his brother was endeavouring to reduce Olynthus; that he would thereby facilitate the success of his brother's enterprise; and that the Thebans, who had prohibited their citizens by decree to bear arms against the Olynthians would not fail, upon his making himself master of the citadel, to supply him with whatever number of horse and foot he should think proper for the reinforcement of Eudamidas.

Phæbidas, who had much ambition and little conduct, and who had no other view than to signalise himself by some extraordinary action, without examining the consequences, suffered himself to be easily persuaded. Whilst the Thebans, entirely secure under the treaty of peace lately concluded by the Grecian states, celebrated the feast of Ceres, and expected nothing less than such an act of hostility, Phæbidas, conducted by Leontides, took possession of the citadel. The senate was then sitting. Leontides went to them, and declared that there was nothing to be feared from the Lacedæmonians, who had entered the citadel; that they were only the enemies of those who were for disturbing the public tranquillity; that as for himself, by the power his office of polemarch gave him of confining whoever caballed against the state, he should put Ismenius into a place of security, who factiously endeavoured to break the peace. He was siezed accordingly, and carried to the citadel. The party of Ismenius seeing their chief a prisoner, and apprehending the utmost violence for themselves, quitted the city with precipitation, and retired to Athens, to the number of 400 and upwards. They were soon after banished by a public decree. Pelopidas was of the number; but Epaminondas remained at Thebes unmolested, being disregarded as a man entirely devoted to the study of philosophy, who did not intermeddle in affairs of state, and also from his poverty, which left no room to fear any thing from him. A new polemarch was nominated in the room of Ismenius, and Leontides went to Lacedæmon.

The news of Phæbidas's enterprise, who at a time of general peace had taken possession of a citadel by force, upon which he had no claim or right, had occasioned great murmurings and complaints. Such especially as opposed Agesilaus, who was suspected of having shared in the scheme, demanded by whose orders Phæbidas had committed so strange a breach of

public faith. Agesilaus, who well knew that those warm reproaches were aimed at him, made no difficulty of justifying Phæbidas, and declared openly, and before all the world, "that the action ought to be considered in itself, in order "to understand whether it were useful or not; that whatever "was expedient for Sparta, he was not only permitted, but "commanded to act upon his own authority, and without "waiting the orders of any body:"—strange principles to be advanced by a person who upon other occasions had maintained, "that justice was the supreme of virtues, and that "without it, valour itself, and every other great quality, were "useless and unavailing." It is the same man that made answer, when somebody in his presence magnified the king of Persia's grandeur, "he whom you call the great king, in "what is he greater than me, unless he be more just?" A truly noble and admirable maxim, *that justice must be the rule of whatever excels and is great*; but a maxim that he had only in his mouth, and which all his actions contradicted; conformable to the principle of the generality of politicians, who imagine that a statesman ought always to have justice in his mouth, but never lose an occasion of violating it for the advantage of his country.

But let us now hear the sentence which the august assembly of Sparta, so renowned for the wisdom of its counsels and the equity of its decrees, is about to pronounce. The affair being maturely considered, the whole discussed at large, and the manner of it set in its full light, the assembly resolved that Phæbidas should be deprived of his command, and fined 100,000 drachms *; but that they should continue to hold the citadel, and keep a good garrison in it. What a strange contradiction was this, says Polybius ‡! what a disregard of all justice and reason! to punish the criminal, and approve the crime; and not only to approve the crime tacitly, and without having any share in it, but to ratify it by the public authority, and continue it in the name of the state for the advantages arising from it! But this was not all; commissioners, appointed by all the cities in alliance with Sparta, were dispatched to the citadel of Thebes to try Ismenius, upon whom they passed sentence of death, which was immediately executed. Such flagrant injustice seldom remains unpunished. To act in such a manner, says Polybius again, is neither for one's country's interest nor one's own.

† Teleutias, Agesilaus's brother, had been substituted in the place of Phæbidas, to command the rest of the troops of the

* About 2020*l.* Sterling. ‡ Lib. iv. p. 196.
† Xenoph. l. v. p. 559—565. Diod. l. xv. p. 342, 348.

allies designed against Olynthus, whither he marched with all expedition. The city was strong, and furnished with every thing necessary to a good defence. Several sallies were made with great success, in one of which Teleutias was killed. The next year king Agesipolis had the command of the army. The campaign passed in skirmishing, without any thing decisive. Agesipolis died soon after of a disease, and was succeeded by his brother Cleombrotus, who reigned nine years. ‡ About that time began the 100th Olympiad. Sparta made fresh efforts to terminate the war with the Olynthians. Polybidas their general pressed the siege with vigour. The place being in want of provisions, was at last obliged to surrender, and was received by the Spartans into the number of their allies.

SECTION II.

SPARTA'S PROSPERITY.—CHARACTER OF TWO ILLUSTRIOUS THEBANS, EPAMINONDAS AND PELOPIDAS.

THE fortune of the Lacedæmonians never appeared with greater splendor, nor their power more strongly established. All Greece was subjected to them either by force or alliance. They were in possession of Thebes, a most powerful city, and with that of all Bœotia. They had found means to humble Argos, and to hold it in dependence. Corinth was entirely at their devotion, and obeyed their orders in every thing. The Athenians, abandoned by their allies, and reduced almost to their own strength, were in no condition to make head against them. If any city or people in their alliance attempted to abstract themselves from their power, an immediate punishment reduced them to their former obedience, and terrified all others from following their example. Thus masters by sea and land all trembled before them; and the most formidable princes, as the king of Persia and the tyrant of Sicily, seemed to emulate each other in courting their friendship and alliance.

A prosperity founded in injustice can be of no long duration. The greatest blows that were given the Spartan power came from the quarter where they had acted the highest injuries, and from whence they did not seem to have any thing to fear, that is to say, from Thebes. Two illustrious citizens of that state will make a glorious appearance upon the theatre of Greece, and for that reason deserve our notice in this place.

These are Pelopidas and Epaminondas *, both descended from the noblest families of Thebes. Pelopidas, nurtured in the greatest affluence, and, whilst young, sole heir of a very

‡ A. M. 3624. Ant. J. C. 380. * Plut. in Pelop. p. 279.

rich and flourishing family, employed his wealth from the first possession of it in the relief of such as had occasion for it, and merited his favour; showing, in that wise use of his riches, that he was really their master, and not their slave: for, according to Aristotle's remark, repeated by Plutarch †, most men either make no use at all of their fortunes, out of avarice, or abuse them in bad or trifling expences. As for Epaminondas, poverty was all his inheritance, in which his honour, and one might almost say his joy and delight, consisted. He was born of poor parents, and consequently familiarised from his infancy with poverty, which he made more grateful and easy to him by his taste for philosophy. Pelopidas, who supported a great number of citizens, never being able to prevail on him to accept his offers, and to make use of his fortune, resolved to share in the poverty of his friend by making him his example, and became the model as well as admiration of the whole city, from the modesty of his dress, and the frugality of his table.

‡ If Epaminondas was poor as to the goods of fortune, those of the head and heart made him most ample amends. Modest, prudent, grave, happy in improving occasions, possessing in a supreme degree the science of war, equally valiant and wise, easy and complaisant in the commerce of the world, suffering with incredible patience the people's, and even his friends' ill treatment, uniting with the ardour for military exercises a wonderful taste for study and the sciences, piquing himself especially so much upon truth and sincerity, that he made a scruple of telling a lie even in jest, or for diversion. *Adeo veritatis diligens, ut ne joco quidem mentiretur.*

* They were both equally inclined to virtue. But Pelopidas was best pleased with the exercises of the body, and Epaminondas with the cultivation of the mind. For which reason they employed their leisure, the one in the palæstra and the chace, and the other in conversation and the study of philosophy.

But what persons of sense and judgment must principally admire in them, and which is rarely found in their high rank, is the perfect union and friendship that always subsisted between them during the whole time they were employed together in the administration of the public affairs, whether in war or peace. If we examine the government of Aristides and Themistocles, that of Cimon and Pericles, of Nicias and Alcibiades, we shall find them full of trouble, dissention, and debate. The two friends we speak of held the first offices in the state;

† Τῶν πολλῶν, οἱ μὲν ὑ χρῶνται τῷ πλούτῳ διὰ μικρολογίαν, οἱ δὲ παραχρῶνται δι' ἀσωτίαν.

‡ Cor. Nep. in Epam. c. iii. * Plut. in Pelop. p. 279.

all great affairs passed though their hands; every thing was confided to their care and authority. In such delicate conjunctures what occasions of pique and jealousy generally arise! But neither difference of sentiment, diversity of interest, nor the least emotion of envy, ever altered their union and good understanding; the reason of which was, their being founded upon an unalterable principle, that is, upon virtue; which in all their actions, says Plutarch, occasioned their having neither glory nor riches, the fatal sources of strife and division in view, but solely the public good, and made them desire not the advancement or honour of their own families, but to render their country more powerful and flourishing. Such were the two illustrious men who are about to make their appearance, and to give a new face to the affairs of Greece, by the great events in which they have a principal share.

† Leontides, being apprised that the exiles had retired to Athens, where they had been well received by the people, and were in great esteem with all people of worth and honour, sent thither certain unknown persons to assassinate the most considerable of them. Only Androclides was killed, all the rest escaping the contrivances of Leontides.

At the same time the Athenians received letters from Sparta, to prohibit their receiving or assisting the exiles, and with orders to expel them their city, as they were declared common enemies by all the allies. The humanity and virtue peculiar and natural to the Athenians, made them reject so infamous a proposal with horror. They were transported with the occasion of expressing their gratitude to the Thebans for a previous obligation of the same nature; for the Thebans had contributed most to the re-establishment of the popular government at Athens, having declared in their favour by a public decree, contrary to the prohibition of Sparta; and it was from Thebes Thrasybulus set out to deliver Athens from the tyranny of the thirty.

Pelopidas, though at that time very young, went to all the exiles one after another, of whom Melon was the most considerable. He represented to them, "that it was unworthy "of honest men to content themselves with having saved "their own lives, and to look with indifference upon their "country, enslaved and miserable: that whatever good-will "the people of Athens might express for them, it was not "fit that they should suffer their fate to depend upon the de"crees of a people, which their natural inconsistency, and the "malignity of orators that turned them any way at will, might

† A. M. 3626. Ant. J. C. 378. Xenoph. hist. Gr. l. v. p. 566—568. Plut. in Pelop. 280—284. Id. de Socrat. gen. p. 586—588, et 594—598. Diod. l. xv. p. 344—346. Cor. Nep. in Pelop. c. i—iv.

'soon after: that it was necessary to hazard every thing, after the example of Thrasybulus, and to set before them his intrepid valour and generous fortitude as a model: that as he set out from Thebes to suppress and destroy the tyrants of Athens, so they might go from Athens to restore Thebes its ancient liberty."

This discourse made all the impression upon the exiles that could be expected. They sent privately to inform their friends at Thebes of their resolution, who extremely approved their design. Charon, one of the principal persons of the city, offered to receive the conspirators into his house. Philidas found means to get himself made secretary to Archidas and Philip, who were then polemarchs, or supreme magistrates of the city. As for Epaminondas, he had for some time diligently endeavoured to inspire the younger Thebans by his discourse with a passionate desire to throw off the Spartan yoke. * He was ignorant of nothing that had been projected, but he believed that he ought not to have any share in it, because, as he said, he could not resolve to imbrue his hands in the blood of his country; foreseeing that his friends would not keep within the due bounds of the enterprise, however lawful in itself, and that the tyrants would not perish alone; and convinced besides, that a citizen, who should not appear to have taken either party, would have it in his power to influence the people with the better effect.

The day for the execution of the project being fixed, the exiles thought proper, that Pherenicus, with all the conspirators, should stop at Thriasium, a little town not far from Thebes, and that a small number of the youngest of them should venture into the city. Twelve persons of the best families of Thebes, all united by a strict and faithful friendship with each other, though competitors for glory and honour, offered themselves for this bold enterprise. Pelopidas was of this number. After having embraced their companions, and dispatched a messenger to Charon to give him notice of their coming, they set out dressed in mean habits, carrying hounds with them, and poles in their hands for pitching of nets, that such as they met on the way might have no suspicion of them, and take them only for hunters that had wandered after their game.

Their messenger being arrived at Thebes, and having informed Charon that they were set out, the approach of danger did not alter his sentiments; and as he wanted neither courage nor honour, he prepared his house for their reception.

One of the conspirators, who was no bad man, loved his country, and would have served the exiles with all his power,

* Plut. de gen. Socrat. p. 594.

but had neither the resolution nor conftancy necessary for such an enterprise, and could think of nothing but difficulties and obstacles that presented themselves in crowds to his imagination. Much disordered with the prospect of danger, this person retired into his house without saying any thing, and dispatched one of his friends to Melon and Pelopidas, to desire them to defer their enterprise, and return to Athens till a more favourable opportunity. Happily that friend, not finding his horse's bridle, and losing a great deal of time in quarreling with his wife, was prevented from going.

Pelopidas and his companions, disguised like peasants, and having separated from each other, entered the city at different gates towards the close of day. It was then early in the winter, the north wind blew, and the snow fell; which contributed to conceal them, every body keeping within doors upon account of the cold weather; besides which, it gave them an opportunity of covering their faces. Some who were in the secret received and conducted them to Charon's house, where of exiles and others their whole number amounted to 48.

Philidas, secretary to the * bœotarch, who was in the plot, had some time before invited Archias and his companions to supper, promising them an exquisite repast, and the company of some of the finest women in the city. The guests being met at the appointed time, they sat down to table. They had been free with the glass, and were almost drunk, when it was whispered about, but not known where the report began, that the exiles were in the city. Philidas, without showing any concern, did his utmoft to change the discourse. Archias however, sent one of his officers to Charon, with orders to come to him immediately. It was now late, and Pelopidas and the conspirators were preparing to set out, and had put on their armour and swords, when on a sudden they heard a knocking at the door. Somebody went to it, and being told by the officer, that he was come from the magistrates with orders for Charon to attend them immediately, he ran to him half out of his wits to acquaint him with that terrible message. They all concluded that the conspiracy was discovered, and believed themselves lost before it would be possible to execute any thing worthy their cause and valour. However, they were all of opinion that Charon should obey the order, and present himself with an air of assurance to the magistrates, as void of fear, and unconscious of offence.

Charon was a man of intrepid courage in dangers which

* The magistrates and generals who were charged with the government of Thebes were called bœotarchs, that is to say, commanders or governors of Bœotia.

threatened only himself; but at that time, terrified for his friends, and apprehending also that he should be suspected of some treachery, if so many brave citizens, whom he had received into his house, should be destroyed, he went to his wife's apartment, and fetched his only son, of 15 years old at most, who in beauty and strength excelled all the youths of his age, and put him into the hands of Pelopidas, saying at the same time, "if you discover that I have betrayed you, and have 'been guilty of treachery upon this occasion, revenge your-'selves on me in this my only son, whom, as dear as he is to 'me, I abandon to you, and let him fall a victim without 'mercy to his father's perfidy."

These expressions wounded them to the heart: but what gave them the most sensible pain, was his imagining there was any one amongst them so mean and ungrateful as to form to himself the least suspicion in regard to him. They conjured him unanimously not to leave his son with them, but to put him into some place of safety, that his friends and country might not want an avenger, if he should be so fortunate as to escape the tyrants. "No," replied the father, "he shall stay 'with you, and share your fate. If he must perish, what 'nobler end can he make, than with his father and best 'friends? For you, my son, exert yourself beyond your 'years, and show a courage worthy of you and me. You 'see here the most excellent of the Thebans. Make under 'such masters a noble essay of glory, and learn to fight; or, 'if it must be so, to die, like them, for liberty. For the 'rest, I am not without hopes; for I believe, that the justice 'of our cause will draw down the favour and protection of 'the gods upon us." He concluded with a prayer for them, and after embracing the conspirators went out.

He took pains on his way to recover himself, and to compose his looks and voice, that he might not appear under any concern. When he came to the door of the house where the feast was kept, Archias and Philidas came out to him, and asked the meaning of a report, that disaffected people were arrived in the city, and were concealed in some house. He seemed astonished; and finding by their answers to his questions that they had no precise information of any thing, he assumed a bolder tone, and said, "it is very likely the report you speak 'of is only a false alarm, intended to interrupt your mirth: 'However, as it ought not to be neglected, I will go imme-'diately and make the strictest inquiry possible into it." Philidas praised his prudence and zeal; and carrying Archias back into the company, he plunged him again in the debauch, and continued the entertainment, by keeping the guests in perpetual expectation of the women he had promised them.

Charon, on his return home, found his friends all prepared,

not to conquer or to save their lives, but to die gloriously, and to sell themselves as dear as they could. The serenity and joy of his look explained beforehand that they had nothing to fear. He repeated all that had passed; after which, they had no thoughts but of the instant execution of a design, to which the least delay might occasion a thousand obstacles.

In effect, at that very instant happened a second storm, far more violent than the first, and which seemed as if it could not possibly fail of making the enterprise miscarry. A courier from Athens arrived in great haste with a packet, which contained a circumstantial account of the whole conspiracy, as was afterwards discovered. The courier was brought first to Archias, who was far gone in wine, and breathed nothing but pleasure and the bottle. In giving him his dispatches, he said, "my lord, the person who writes you these letters, "conjures you to read them immediately, being serious af-"fairs." Archias replied, laughing, "* serious affairs to-"morrow:" which words were afterwards used by the Greeks as a proverb: and taking the letters he put them † under his pillow, and continued the conversation and debauch.

The conspirators were at that time in the streets, divided into two parties; the one, with Pelopidas at their head, marched against Leontides, who was not at the feast; the other against Archias, under the command of Charon. These had put on women's habits over their armour, and crowned themselves with pine and poplar wreaths, which entirely covered their faces. When they came to the door of the apartment where the feast was kept, the guests made a great noise, and set up loud shouts of joy. But they were told that the women would not come in till the servants were all dismissed, which was done immediately. They were sent to neighbouring houses, where there was no want of wine for their entertainment. The conspirators by this stratagem having made themselves masters of the field of battle, entered sword in hand, and showing themselves in their true colours, put all the guests to the sword, and with them the magistrates, who were full of wine, and in no condition to defend themselves. Pelopidas met with more resistance. Leontides, who was asleep in bed, awaked with the noise that was made, and rising immediately, armed himself with his sword, and laid some of the conspirators at his feet; but was at last killed himself.

This grand affair being executed in this manner with so much dispatch and success, couriers were immediately dispatched to Thiriasum. The doors of the prisons were broke open, and 500 prisoners let out. The Thebans were called upon to resume their liberty, and arms were given to all they met.

* Ὀψὲ εἰς ἄριστον ἔρα, τὰ σπουδαῖα. † The Greeks ate lying on beds

The spoils affixed to the porticoes were taken down, and the armourers and cutlers shops broke open for that purpose. Epaminondas and Gorgidas came in arms to join them, with some old persons of great estimation, whom they had got together.

The whole city was in great terror and confusion; the houses all illuminated with torches and the streets thronged with the multitude passing to and fro. The people, in a consternation at what had happened, and for want of sufficient information, waited impatiently for the day to know their destiny. The Lacedæmonian captains were therefore thought guilty of a very great error in not falling upon them during their disorder; for the garrison consisted of 1500 men, besides 3000 who had taken refuge in the citadel. Alarmed by the cries they heard, the illuminations they saw in the houses, and the tumult of the multitude running backwards and forwards, they lay still and contented themselves with guarding the citadel, after having sent couriers to Sparta with the news of what had happened, and to demand an immediate reinforcement.

The next day at sun-rise the exiles arrived with their arms, and the people were summoned to assemble. Epaminondas and Gorgidas conducted Pelopidas thither, surrounded with all their sacrificers, carrying in their hands the sacred bandages and fillets, and exhorting the citizens to assist their country, and to join with their gods. At this sight the whole assembly rose up with loud acclamations and clapping of hands, and received the conspirators as their benefactors and deliverers. The same day, Pelopidas, Melon, and Charon, were elected bœotarchs.

Soon after the exiles, arrived 5000 foot, and 500 horse, sent by the Athenians to Pelopidas, under the command of Demophoon. Those troops, with others which joined them from all the cities of Bœotia, composed an army of 12,000 foot, and as many horse; and without loss of time besieged the citadel, that it might be taken before relief could come from Sparta.

The besieged made a vigorous defence, in hopes of a speedy succour, and seemed resolved rather to die than surrender the place: at least, the Lacedæmonians were of that opinion; but they were not the greatest number of the garrison. When provisions began to fall short, and famine to press them, the rest of the troops obliged the Spartans to surrender. The garrison had their lives granted them, and were permitted to retire whither they thought fit. They were scarce marched out, when the aid arrived. The Lacedæmonians found Cleombrotus at Megara, at the head of a powerful army, which, with a little more expedition, might have saved the citadel,

But this was not the first time the natural slowness of the Lacedæmonians had occasioned the miscarriage of their enterprises. The three commanders who had capitulated were tried. Two of them were punished with death, and the third had so great a fine laid upon him, that, not being able to pay it, he banished himself from Peloponnesus.

Pelopidas had all the honour of this great exploit, the most memorable that ever was executed by surprise and stratagem. Plutarch, with reason, compares it to that of Thrasybulus. Both exiles, destitute in themselves of all resource, and reduced to implore a foreign support, form the bold design of attacking a formidable power with an handful of men, and overcoming all obstacles to their enterprise solely by their valour, had each of them the good fortune to deliver their country, and to change the face of its affairs entirely. For the Athenians were indebted to Thrasybulus for that sudden and happy change, which freeing them from the oppression they groaned under, not only restored their liberty, but with it their ancient splendour, and put them into a condition to humble, and make Sparta tremble in their turn. We shall see in like manner, that the war which reduced the pride of Sparta, and deprived it of the empire both by sea and land, was the work of this single night, in which Pelopidas, without taking either citadel or fortress, and entering only one of twelve into a private house, unloosed and broke the chains imposed by the Lacedæmonians on all the other states of Greece, though it appeared impracticable ever to produce such an effect.

SECTION III.

SPHODRIAS FORMS A DESIGN AGAINST THE PIRÆUS.

THE Lacedæmonians *, after the injury they pretended to have received by the enterprise of Pelopidas, did not continue quiet, but applied themselves in earnest to their revenge. Agesilaus, rightly judging an expedition of that kind, of which the end was to support tyrants, would not reflect much honour upon him, left it to Cleombrotus, who had lately succeeded king Agesipolis, under pretence that his great age dispensed with his undertaking it. Cleombrotus entered Bœotia with his army. The first campaign was not vigorous, and terminated in committing some ravages in the country; after which, the king retired, and detaching part of his troops to Sphodrias, who commanded at Thespiæ, returned to Sparta.

The Athenians, who did not think themselves in a condition to make head against the Lacedæmonians, and were afraid of

* A. M. 3627. Ant. J. C. 377. Xenoph. l. v. p. 568—572. Plut. in Ages. p. 609, 610. Id. in Pelop. p. 284, 285.

the consequences in which their league with the Thebans was likely to engage them, repented their having entered into it, and renounced it. Those who persisted to adhere to the Theban party were some imprisoned, some put to death, others banished, and the rich severely fined. The Theban affairs seemed almost desperate, not having any alliance to support them. Pelopidas and Gorgidas were then at the head of them, and were studious of finding means to embroil the Athenians with the Lacedæmonians; and this was the stratagem they contrived.

Sphodrias the Spartan had been left at Thespiæ with a body of troops to receive and protect such of the Bœotians as should revolt against Thebes. He had acquired some reputation amongst the soldiery, and wanted neither courage nor ambition; but he was rash, superficial, full of himself, and consequently apt to entertain vain hopes. Pelopidas and Gorgidas sent privately a merchant of his own acquaintance to him with the offer, as from himself, of a considerable sum of money, and with insinuations more agreeable to him than money, as they flattered his vanity. "After having represented to him "that one of his merit and reputation ought to form some "great enterprise to immortalize his name, he proposed to "him the seizing of the Piræus by surprise, when the Athe-"nians had no expectation of such an attempt: he added, "that nothing could be more grateful to the Lacedæmonians "than to see themselves masters of Athens; and that the "Thebans, enraged at the Athenians, whom they considered "as traitors and deserters, would lend them no assistance."

Sphodrias, fond of acquiring a great name, and envying the glory of Phædibas, who, in this sense, had rendered himself renowned and illustrious by his unjust attempt upon Thebes, conceived it would be a much more shining and glorious exploit to seize the Piræus of his own accord, and deprive the Athenians of their great power at sea, by an unforeseen attack by land. He undertook the enterprise therefore with great joy; which was neither less unjust nor less horrid than that of the Cadmæa, but not executed with the same boldness and success. For having set out in the night from Thespiæ, with the view of surprising the Piræus before light, the day-break overtook him in the plain of Thriasium near Eleusis, and finding himself discovered, he returned shamefully to Thespiæ with some booty which he had taken.

The Athenians immediately sent ambassadors with their complaints to Sparta. These ambassadors found, that the Lacedæmonians had not waited their arrival to accuse Sphodrias, but had already cited him before the council to answer for his conduct. He was afraid to obey that summons, having just reason to apprehend the issue of a trial, and the resentment of

his country. He had a son, who had contracted a strict and tender friendship with the son of Agesilaus. The latter solicited his father so earnestly, or rather tormented him with such extreme importunity and perseverance, that he could not refuse Sphodrias his protection, and got him fully absolved. Agesilaus was little delicate, as we have seen already, in point of justice, when the service of his friends was in question. He was besides, of all mankind, the most tender and indulgent father to his children. It is reported of him, that when they were little, he would play with them, and divert himself with riding upon a stick amongst them; and that having been surprised by a friend in that action, he desired him not to tell any body of it till himself was a father.

* The unjust sentence passed in favour of Sphrodias by the Spartans, exceedingly incensed the Athenians, and determined them to renew their alliance with Thebes immediately, and to assist them with all their power. They fitted out a fleet, and gave the command of it to Timotheus, son of the illustrious Conon, whose reputation he well sustained by his own valour and exploits. It was he whom his enemies, in envy of the glory he had acquired by his great actions, painted sleeping, with the goddess fortune at his feet, taking towns in nets for him †: but upon this occasion he proved that he was not asleep. After having ravaged the coast of Laconia, he attacked the isle of Corcyra ‡, which he took. He treated the inhabitants with great humanity, and made no alteration in their liberty or laws, which very much inclined the neighbouring cities in favour of Athens. The Spartans on their side made powerful preparations for the war, and were principally intent upon retaking Corcyra. Its happy situation between Sicily and Greece rendered that island very important. They therefore engaged Dionysius the tyrant in the expedition, and demanded aid of him. In the mean time they dispatched their fleet under Mnasippus. The Athenians sent 60 sail against them to the relief of Corcyra, under Timotheus at first; but soon after, upon his seeming to act too slowly, Iphicrates was substituted in his place. Mnasippus having made himself odious to his troops by his haughtiness, rigour, and avarice, was very ill obeyed by them, and lost his life in an engagement. Iphicrates did not arrive till after his death, when he received advice, that the Syracusan squadron of ten galleys approached, which he attacked so successfully, that not one of them escaped. He demanded, that the orator Callistratus, and Chabrias, one of the most renowned captains of his time, should be joined in commission with him. Xenophon admires his wisdom

* Xenoph. l. v. 584—589. Plut. in Ages. p. 610, 611. Id. in Pelop. p. 285—288. † Plut. in Syl. p. 454. ‡ Corfu.

and greatness of soul upon that account, in being satisfied with appearing to have occasion for council, and not apprehending to share the glories of his victories with others.

Agesilaus had been prevailed upon to take upon him the command of the troops against Thebes. He entered Bœotia, where he did abundance of damage to the Thebans, not without considerable loss on his own side. The two armies came every day to blows, and were perpetually engaged, though not in formed battle, yet in skirmishes which served to instruct the Thebans in the trade of war, and to inspire them with valour, boldness, and experience. It is reported that the Spartan Antalcides told Agesilaus very justly upon this head, when he was brought back from Bœotia much wounded, "my lord "Agesilaus, you have a fine reward for the lessons you have "given the Thebans in the art of war, which, before you "taught it them, they neither would nor could learn." It was to prevent this inconvenience, that Lycurgus, in one of the three laws which he calls rhetræ, forbade the Lacedæmonians to make war often upon the same enemy, lest they should make them too good soldiers, by obliging them to the frequent defence of themselves.

Several campaigns passed in this manner without any thing decisive on either side. It was prudent in the Theban generals not to hazard a battle hitherto, and to give their soldiers time to inure and embolden themselves. When the occasion was favourable, they let them loose like generous hounds, and after having given them a taste of victory by way of reward, they called them off, contented with their courage and alacrity. The principal glory of their success and this wise conduct was due to Pelopidas.

The engagement at Tegyra, which was a kind of prelude to the battle of Leuctra, added much to his reputation. Having failed in his enterprize against Orchomenos, which had joined the Lacedæmonians, at his return he found the enemy posted to intercept him near Tegyra. As soon as the Thebans perceived them from the defiles, somebody ran in all haste to Pelopidas, and told him, "we are fallen into the enemy's hands." "Ah!" replied he, "why should we not rather say, that they "are fallen into ours!" At the same time he ordered his cavalry, which were his rear guard, to advance to the front, that they might begin the fight. He was assured that his foot, which were only 300, and were called the sacred battalion, would break through the enemy wherever they charged, though superior in number, as they were by at least two thirds. The assault began where the generals of each party were posted, and was very rude. The two generals of the Lacedæmonians, who had charged Pelopidas, were presently killed; all

that were with them being either slain or dispersed. The rest of the Lacedæmonian troops were so daunted, that they opened a passage for the Thebans, who might have marched on to save themselves if they had thought fit: but Pelopidas, disdaining to make use of that opening for his retreat, advanced against those who were still drawn up in battle, and made so great a slaughter of them, that they were all dismayed, and fled in disorder. The Thebans did not pursue them far, lest they should be surprised. They contented themselves with having broken them, and with making a glorious retreat not inferior to a victory, because through the enemy dispersed and defeated.

This little encounter, for it can be called no more, was in a manner the source of the great actions and events we are about to treat of. It had never happened till then in any war, either against the barbarians or Greeks, that the Lacedæmonians had been defeated with the superiority of number on their side, nor even with equal forces in battle array. For which reason they were insupportably proud, and their reputation alone kept their enemies in awe, who never durst show themselves in the field before them, unless superior in number. They now lost that glory, and the Thebans in their turn became the terror and dread even of those who had rendered themselves so universally formidable.

The enterprise of Artaxerxes Mnemon against Egypt,* and the death of Evagoras king of Cyprus, should naturally come in here. But I shall defer those articles, to avoid breaking in upon the Theban affairs.

SECTION IV.

NEW TROUBLES IN GREECE.—THE LACEDÆMONIANS DECLARE WAR AGAINST THEBES.

WHILST ‖ the Persians were engaged in the Egyptian war, great troubles arose in Greece. In that interval the Thebans, having taken Platæa †, and afterwards Thespiæ, entirely demolished those cities, and expelled the inhabitants. The Platæans retired to Athens with their wives and children, where they were received with the utmost favour, and adopted into the number of the citizens.

‡ Artaxerxes being informed of the state of the Grecian affairs, sent a new embassy thither to persuade the several cities and republics at war to lay down their arms, and accommo-

* A. M. 3627. Ant. J. C. 377.
‖ A. M. 3633. Ant. J. C. 371. Diod. l. ii. p. 361, 362.
† Platæa, a city of Bœotia. Thespiæ of Achaia.
‡ Xenoph. Hist. Græc. l. vi. p. 590—593. Diod. p. 365, 366.

date their differences upon the plan of the treaty of Antalcides. By that peace, as has been observed in its place, it was concluded, that all the cities of Greece should enjoy their liberty, and be governed by their own laws. In virtue of this article, the Lacedæmonians pressed the Thebans to restore their liberty to all the cities of Bœotia, to rebuild Platæa and Thespiæ which they had demolished, and to restore them with their dependences to their ancient inhabitants. The Thebans on their side insisted also, that the Lacedæmonians should give liberty to all those of Laconia, and that the city of Messene should be restored to its ancient possessors. This was what equity required; but the Lacedæmonians, believing themselves much superior to the Thebans, were for imposing a law upon them which they would not submit to themselves.

All Greece being weary of a war, which had already lasted several campaigns, and had no other end than the aggrandising of that state, was seriously intent upon a general peace, and, with that view, had sent deputies to Lacedæmon, to concert together the means of attaining so desirable an effect. § Among those deputies Epaminondas was of the first rank. He was at that time celebrated for his great erudition and profound knowledge in philosophy; but he had not yet given any very distinguished proofs of his great capacity for the command of armies, and the administration of public affairs. Seeing that all the deputies, out of respect for Agesilaus, who declared openly for the war, were afraid to contradict him or to differ from his opinion in any thing, a very common effect of too imperious a power on one side, and too servile a submission on the other; he was the only one that spoke with a wise and noble boldness, as became a statesman who had no other view but the public good. He made a speech, not for the Thebans alone, but for Greece in general; in which he proved, that the war augmented only the power of Sparta, whilst the rest of Greece was reduced, and ruined by it. He insisted principally upon the necessity of establishing the peace in equality and justice, because no peace could be solid and of long duration but that wherein all parties should find an equal advantage.

A discourse like this, founded evidently upon reason and justice, and pronounced with a grave and serious tone, never fails of making impression. Agesilaus plainly distinguished from the attention and silence with which it was heard, that the deputies were extremely affected with it, and would not fail to act conformably to his opinion. To prevent that effect, he demanded of Epaminondas, "whether he thought it just "and reasonable, that Bœotia should be free and independ-

§ Plut. in Agesil. p. 611.

"ent?" that is to say, whether he agreed, that the cities of Bœotia should depend no longer upon Thebes. Epaminondas immediately asked in his turn with great vivacity, "whether "he thought it just and reasonable, that Laconia should enjoy "the same independence and liberty?" Upon which Agesilaus rising from his seat in great rage, insisted upon his declaring plainly, "whether he would consent that Bœotia should "be free?" Epaminondas retorted his question again, and asked, "whether, on his side, he would consent that Laco-"nia should be free?" Agesilaus, who wanted only a pretext for breaking with the Thebans, struck them directly out of the treaty of alliance, which they were about to conclude. The rest of the allies signed it less out of inclination than not to offend the Lacedæmonians, whose power they dreaded.

* In consequence of this treaty, all the troops in the field were to be disbanded. Cleombrotus, one of the kings of Sparta, was then at Phocis, at the head of the army. He wrote to the ephori to know the republic's resolutions. Prothous, one of the principal senators, represented, that there was no room for deliberations, for that Sparta, by the late agreement, has made the recal of the troops indispensible; Agesilaus was of a different opinion. Angry with the Thebans, and particularly with Epaminondas, he was absolutely bent on the war for an opportunity of revenge; and the present seemed most favourable, when all Greece was free and united, and only the Thebans excluded the treaty of peace. The advice of Prothous was therefore rejected by the whole council, who treated him as an honest well-meaning dotard, that knew nothing of the matter; the Divinity, from thenceforth, as Xenophon observes, promoting their downfal. The ephori wrote immediately to Cleombrotus to march against the Thebans with his troops, and sent orders at the same time to all their allies to assemble their forces, who were averse to this war, and did not join in it but with great reluctance, and out of fear of contradicting the Lacedæmonians, whom they did not yet dare to disobey. Though no happy consequences could be expected from a war, visibly undertaken contrary to all reason and justice, and from the sole motive of resentment and revenge: the Lacedæmonians, however, from the superiority of their numbers, assured themselves of success, and imagined that the Thebans, abandoned by their allies, were in no condition to oppose them.

† The Thebans were much alarmed at first. They saw themselves alone, without allies or support, whilst all Greece

* Xenoph. l. vi. p. 593—597. Diod. l. xv. p. 365—371. Plut. in Agesil. p. 611, 612. Id. in Pelop. p. 288, 289.

† A. M. 3634. Ant. J. C. 370.

looked upon them as utterly lost; not knowing that in a single man they had more than armies. This was Epaminondas. He was appointed general, and had several colleagues joined in commission with him. He immediately raised all the troops he could, and began his march. His army did not amount to 6000 men, and the enemy had above four times that number. As several bad omens were told him to prevent his setting out, he replied only by a verse of Homer of which the sense is, † "there is but one good omen to fight for one's country." However, to reassure the soldiers, by nature superstitious, and whom he observed to be discouraged, he instructed several persons to come from different places, and report auguries and omens in his favour, which revived the spirit and hopes of the troops.

Pelopidas was not then in office, but commanded the sacred battalion. When he left his house to go to the army, his wife, in taking her last adieu, conjured him with a flood of tears to take care of himself: "That," said he, "should be "recommended to young people; but for generals, they have "no occasion for such advice; the care of others should be "recommended to them."[2]

Epaminondas had wisely taken care to secure a pass, by which Cleombrotus might have shortened his march considerably. The latter, after having taken a large compass, arrived at Leuctra, a small town of Bœotia, between Platæa and Thespiæ. Both parties consulted whether they should give battle; which Cleombrotus resolved by the advice of all his officers, who represented to him, that if he declined fighting with such a superiority of troops, it would confirm the current report, that he secretly favoured the Thebans. The latter had an essential reason for hastening a battle before the arrival of the troops, which the enemy daily expected. However the six generals, who formed the council of war, differed in their sentiments. The seventh, who was Epaminondas, came in very good time to join the three that were for fighting, and his opinion carrying the question, the battle was resolved upon. This was in the second year of the 102d Olympiad.

The two armies were very unequal in number. That of the Lacedæmonians, as has been said, consisted of 24,000 foot, and 1600 horse. The Thebans had only 6000 foot and 400 horse; but all of them choice troops, animated by their experience of the war, and determined to conquer or die. The Lacedæmonian cavalry, composed of men picked up by chance, without valour, and ill disciplined, was as much inferior to their enemies in courage, as superior in number. The infantry could not be depended on, except the Lacedæmonians; the

† Εἷς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης. Iliad. xi. v. 422.

allies, as has been said, having engaged in the war with reluctance, because they did not approve the motive of it, and were besides dissatisfied with the Lacedæmonians.

The ability of the generals on either side supplied the place of numerous armies, especially of the Theban, who was the most accomplished captain of his time. He was supported by Pelopidas at the head of the sacred battalion, composed of 300 Thebans, united in a strict friendship and affection, and engaged under a particular oath never to fly, but to defend each other to the last drop of their blood.

Upon the day of battle the two armies drew up on a plain. Cleombrotus was upon the right, consisting of Lacedæmonians, on whom he confided most, and whose files were twelve deep. To take the advantage which his superiority of horse gave him in an open country, he posted them in the front of the Lacedæmonians. Archidamus, Agesilaus's son, was at the head of the allies, who formed the left wing.

Epaminondas, who resolved to charge with his left, which he commanded in person, strengthened it with the choice of his heavy-armed troops, whom he drew up 50 deep. The sacred battalion was upon his left, and closed the wing. T rest of his infantry were posted upon his right in an oblique line, which, the farther it extended, was the more distant from the enemy. By this uncommon disposition, his design was to cover his flank on the right, to keep off his right wing as a kind of reserved body, that he might not hazard the event of the battle upon the weakest part of his army; and to begin the action with his left wing, where his best troops were posted, to turn the whole weight of the battle upon king Cleombrotus and the Spartans. He was assured, that if he could penetrate the Lacedæmonian phalanx, the rest of the army would soon be put to the route. As for his horse, he disposed them after the enemy's example in the front of his left.

The action began by the cavalry. As that of the Thebans were better mounted and braver troops than the Lacedæmonian horse, the latter were not long before they were broke, and driven upon the infantry, which they put into some confusion. Epaminondas following his horse close, marched swiftly up to Cleombrotus, and fell upon his phalanx with all the weight of his heavy battalion. The latter, to make a diversion, detached a body of troops with orders to take Epaminondas in flank, and to surround him. Pelopidas, upon the sight of that movement, advanced with incredible speed and boldness at the head of the sacred battalion to prevent the enemy's design, and flanked Cleombrotus himself, who, by that sudden and unexpected attack, was put into disorder. The battle was very rude and obstinate, and whilst Cleombrotus could act, the victory continued in suspense, and declared

for neither party. When he fell dead with his wounds, the Thebans, to complete the victory, and the Lacedæmonians, to avoid the shame of abandoning the body of their king, redoubled their efforts, and a great slaughter ensued on both sides. The Spartans fought with so much fury about the body, that at length they gained their point, and carried it off. Animated by so glorious an advantage, they prepared to return to the charge, which would perhaps have proved successful, had the allies seconded their ardour. But the left wing, seeing the Lacedæmonian phalanx had been broke, and believing all lost, especially when they heard that the king was dead, took to flight, and drew off the rest of the army along with them. Epaminondas followed them vigorously, and killed a great number in the pursuit. The Thebans remained masters of the field of battle, erected a trophy, and permitted the enemy to bury their dead.

The Lacedæmonians had never received such a blow. The most bloody defeats till then had scarce ever cost them more than 400 or 500 of their citizens. They had been seen, however animated, or rather violently incensed, against Athens, to ransom, by a truce of 50 years, about 300 of their citizens, who had suffered themselves to be shut up in the little island of Sphacteria. Here they lost 4000 men, of whom 1000 were Lacedæmonians, and 400 Spartans,* out of 700 who were in the battle. The Thebans had only 300 men killed, among whom were few of their citizens.

The city of Sparta celebrated at that time the gymnastic games, and was full of strangers, whom curiosity had brought thither. When the couriers arrived from Leuctra with the terrible news of their defeat, the ephori, though perfectly sensible of all the consequences, and that the Spartan empire had received a mortal wound, would not permit the representations of the theatre to be suspended, nor any changes in the celebration of the festival. They sent to every family the names of their relations who were killed, and staid in the theatre to see that the dances and games were continued without interruption to the end.

The next day in the morning the loss of each family being known, the fathers and relations of those who had died in the battle, met in the public place, and saluted and embraced each other with great joy and serenity in their looks; whilst the others kept themselves close in their houses, or if necessity obliged them to go abroad, it was with a sadness and dejection of aspect, which sensibly expressed their profound anguish and affliction. That difference was still more remarkable in the

* Those were properly called Spartans who inhabited Sparta; the Lacedæmonians were settled in the country.

women. Grief, silence, tears, distinguished those who expected the return of their sons; but such as had lost their sons were seen hurrying to the temples to thank the gods, and congratulating each other upon their glory and good fortune. It cannot be denied, but such sentiments argue great courage and resolution; but I would not have them entirely extinguish natural tenderness, and should have been better pleased, had there been less of ferocity in them.

Sparta was under no small difficulty to know how to act in regard to those who had fled from the battle. As they were numerous, and of the most powerful families in the city, it was not safe to inflict upon them the punishments assigned by the laws, lest their despair should induce them to take some violent resolution fatal to the state: for such as fled were not only excluded from all offices and employments, but it was a disgrace to contract any alliance with them by marriage. Any body that met them in the streets might buffet them, which they were obliged to suffer. They were besides to wear dirty and ragged habits, full of patches of different colours. And lastly, they were to shave half their beards, and to let the other half grow. It was a great loss to the Spartans to be deprived of so many of their soldiery, at the time they had such pressing occasion for them. To remove this difficulty, they chose Agesilaus legislator, with absolute power to make such alterations in the laws as he should think fit. Agesilaus, without adding, retrenching, or changing any thing, found means to save the fugitives without prejudice to the state. In a full assembly of the Lacedæmonians, he decreed, "that for the "present day, the laws should be suspended, and of no effect; "but ever after to remain in full force and authority." By those few words he preserved the Spartan laws entire, and at the same time restored to the state that great number of its members, in preventing their being forever degraded, and consequently useless to the republic.

* After the battle of Leuctra the two parties were industriously employed, the one in retrieving, and the other in improving their victory.

† Agesilaus, to revive the courage of his troops, marched them into Arcadia; but with a full resolution carefully to avoid a battle. He confined himself to attacking some small towns of the Mantinæans, which he took, and laid the country waste. This gave Sparta some joy, and they began to take courage from believing their condition not entirely desperate.

The Thebans, soon after this victory, sent an account of

* Xenoph. l. vi. p. 598. Diod. l. xv. p. 375—378.
† Plut. in Agesil. p. 613—615. Id. in Pelop. p. 290.

it to Athens, and to demand aid at the same time against the common enemy. The senate was then sitting, which received the courier with great coldness, did not make him the usual presents, and dismissed him without taking any notice of aid. The Athenians, alarmed at the considerable advantage which the Thebans had gained over the Lacedæmonians, could not dissemble the umbrage and dissatisfaction which so sudden and unexpected an increase of a neighbouring power gave them, which might soon render itself formidable to all Greece.

At Thebes, Epaminondas and Pelopidas had been elected joint governors of Bœotia. Having assembled all the troops of the Bœotians and their allies, whose number daily increased, they entered Peloponnesus, and made abundance of places and people revolt from the Lacedæmonians; Elis, Argos, Arcadia, and the greatest part of Laconia itself. It was then about the winter solstice, and towards the end of the last month of the year, so that in a few days they were to quit their offices; the first day of the next month being assigned by law for their resigning them to the persons appointed to succeed them, upon pain of death if they held them beyond that term. Their colleagues, apprehending the badness of the season, and more, the dreadful consequences of infringing that law, were for marching back the army immediately to Thebes. Pelopidas was the first, who, entering into the opinion of Epaminondas, animated the citizens, and engaged them to take the advantage of the enemy's alarm, and to pursue their enterprise in neglect of a formality, from the observance of which they might justly believe themselves dispensed by the state itself, as the service of the state, when founded in justice, is the sovereign law and rule of the people's obedience.

They entered Laconia therefore at the head of an army of 70,000 good soldiers, of which the twelfth part were not Thebans. The great reputation of the two generals was the cause that all the allies, even without order or public decree, obeyed them with respectful silence, and marched with entire confidence and courage under their command. It was 600 years since the Dorians had established themselves at Lacedæmon, and in all that time they had never seen an enemy upon their lands; none daring till then to set foot in them, and much less to attack their city, though without walls. The Thebans and their allies, finding a country hitherto untouched by an enemy, ran through it with fire and sword, destroying and plundering as far as the river Eurotas, without any opposition whatsoever.

Parties had been posted to defend some important passes. Ischolas the Spartan, who commanded one of these detachments, distinguished himself in a peculiar manner. Finding it

impossible, with his small body of troops, to support the enemy's attack, and thinking it below a Spartan to abandon his post, he sent back the young men who were of age and condition to serve their country effectually, and kept none with him but such as were advanced in years. With these devoting himself, after the example of Leonidas, to the public good, they sold their lives dear; and after having defended themselves a long time, and made a great slaughter of their enemies, they all perished to a man.

Agesilaus acted upon this occasion with great address and wisdom. He looked upon this irruption of the enemy as an impetuous torrent, which it was not only in vain, but dangerous to oppose, whose rapid course would be but of short duration, and after some ravages subside of itself. He contented himself with distributing his best troops into the middle, and all the most important parts of the city, strongly securing all the posts. He was determined not to quit the town, nor to hazard a battle, and persisted in that resolution, without regard to all the raillery, insults, and menaces of the Thebans, who defied him by name, and called upon him to come out and defend his country, who had alone been the cause of all its sufferings, in kindling the war.

But far greater afflictions to Agesilaus were the commotions and disorders excited within the city, the murmurs and complaints of the old men in the highest affliction and despair from being witnesses of what they saw, as well as of the women, who seemed quite distracted with hearing the threatening cries of the enemy, and seeing the neighbouring country all on fire, whilst the flames and smoke, which drove almost upon them, seemed to denounce a like misfortune to themselves. Whatever courage Agesilaus might express in his outward behaviour, he could not fail of being sensibly affected with so mournful an object, to which was added, the grief of losing his reputation; who, having found the city in a most flourishing and potent condition, when he came to the government, now saw it fallen to such a degree, and all its ancient glory lost under him! He was, besides, secretly mortified at so mournful a contradiction of a boast he had often made, "that no woman of Sparta had ever seen the smoke of an enemy's camp."

Whilst he was giving different orders in the city, he was informed, that a certain number of mutineers had seized an important post, with a resolution to defend themselves in it. Agesilaus ran immediately thither, and as if he had been entirely unacquainted with their bad design, he said to them, "comrades, it is not there I sent you." At the same time, he pointed to different posts to divide them; to which they went, believing their enterprise had not been discovered. This order, which he gave without emotion argues a great presence of

mind in Agesilaus, and shows, that in times of trouble it is not proper to see too much, that the culpable may not want time to reflect and repent. He thought it more advisable to suppose that small troop innocent, than to urge them to a declared revolt by a too rigorous inquiry.

The Eurotas was at that time very much swoln by the melting of the snows, and the Thebans found more difficulty in passing it than they expected, as well from the extreme coldness of the water as its rapidity. As Epaminondas passed at the head of his infantry, some of the Spartans showed him to Agesilaus; who, after having attentively considered and followed him with his eyes a long time, said only, "wonderful "man *!" in admiration of the valour that could undertake such great things. Epaminondas would have been glad to have given battle in Sparta, and to have erected a trophy in the midst of it. He did not however think proper to attempt the forcing of the city, and not being able to induce Agesilaus to quit it, chose to retire. It would have been difficult for Sparta, without aid, and unfortified, to have defended itself long against a victorious army. But the wise captain who commanded it apprehended that he should draw upon his hands the whole force of Peloponnesus, and still more, that he should excite the jealousy of the Greeks, who would never have pardoned his destroying so potent a republic, and "pulling out," as Leptinus says, "one of the eyes of Greece," as a proof of his skill †. He confined himself therefore to the glory of having humbled the proud, whose laconic language added new haughtiness to their commands, and of having reduced them to the necessity, as he boasted himself, of enlarging their style, and lengthening their monosyllable ‡. At his return he again wasted the country.

§ In this expedition the Thebans reinstated Arcadia into one body, and took Messenia from the Spartans, who had been in possession of it ‖ very long after having expelled all its inhabitants. It was a country equal in extent to Laconia, and as fertile as the best in Greece. Its ancient inhabitants, who were dispersed in different regions of Greece, Italy, and Sicily,

* Ω τῦ μεγαλο τρἑγμονος ἀνθρὰπυ. The Greeks expression is not easily to be translated: it signifies, "Oh the actor of great deeds!"

† Arist. Rhet. l. iii. c. 10.

‡ The Lacedæmonians sometimes answered the most important dispatches by a single monosyllable. Philip having wrote to them, "if I enter your country, I shall put all to fire and sword;" they replied, "if;" to signify they should take all possible care to put it out of his power.

§ Paus. l. iv. p. 267, 268.

‖ The Messenians had been driven out of their country 287 years.

on the first notice given them, returned with incredible joy; animated by the love of their country, natural to all men, and almost as much by their hatred of the Spartans, which the length of time had only increased. They built themselves a city, which, from the ancient name, was called Messene. Amongst the bad events of this war, none gave the Lacedæmonians more sensible displeasure, or rather more lively grief; because from immemorial time an irreconcilable enmity had subsisted between Sparta and Messene, which seemed incapable of being extinguished but by the final ruin of the one or the other.

‡ Polybius reflects upon an ancient error in the conduct of the Messenians with regard to Sparta, which was the cause of all their misfortunes. This was their too great solicitude for the present tranquillity, and through an excessive love of peace, their neglecting the means of making it sure and lasting. Two of the most powerful states of Greece were their neighbours, the Arcadians and Lacedæmonians. The latter, from their first settlement in the country, had declared open war against them: the others, on the contrary, always joined with them, and entered into all their interests. But the Messenians had neither the courage to oppose their violent and irreconcilable enemies with valour and constancy, nor the prudence to treat with due regard their faithful and affectionate allies. When the two states were either at war with each other, or carried their arms elsewhere, the Messenians, little provident for the future, and regarding only their present repose, made it a rule with them never to engage in the quarrel on either side, and to observe an exact neutrality. On such conjunctures they congratulated themselves upon their wisdom and success in preserving their tranquillity, whilst their neighbours all around them were involved in trouble and confusion. But this tranquillity was of no long duration. The Lacedæmonians, having subdued their enemies, fell upon them with all their forces; and finding them unsupported by allies, and incapable of defending themselves, they reduced them to submit either to the yoke of a rigid slavery, or to banish themselves from their country. And this was several times their case. They ought to have reflected, says Polybius, that as there is nothing more desirable or advantageous than peace, when founded in justice and honour; so there is nothing more shameful, and at the same time more pernicious, when attained by bad measures, and purchased at the price of liberty.

‡ Polyb. l. iv. p. 299, 300.

SECTION V.

THE TWO THEBAN GENERALS, AT THEIR RETURN, ARE ACCUSED AND ABSOLVED.—SPARTA IMPLORES AID OF ATHENS.

IT might be expected, that the two Theban captains, on their return to their country after such memorable actions, should have been received with the general applause, and all the honours that could be conferred upon them. Instead of which they were both summoned to answer as criminals against the state; in having, contrary to the law, whereby they were obliged to resign their command to new officers, retained it four months beyond the appointed term; during which they had executed in Messenia, Arcadia, and Laconia, all those great things we have related.

A behaviour of this kind is surprising, and the relation of it cannot be read without a secret indignation: but such a conduct had a very plausible foundation. The zealous assertors of a liberty lately regained were apprehensive that the example might prove very pernicious, in authorising some future magistrate to maintain himself in command beyond the established term, and in consequence to turn his arms against his country. It is not to be doubted but the Romans would have acted in the same manner; and if they were so severe, to put an officer to death, though victorious, for giving battle without his general's orders, how would they have behaved to a general who should have continued four months in the supreme command, contrary to the laws, and upon his own authority?

* Pelopidas was the first cited before the tribunal. He defended himself with less force and greatness of mind than was expected from a man of his character, by nature warm and fiery. That valour, haughty and intrepid in fight, forsook him before the judges. His air and discourse, which had something timid and creeping in it, denoted a man who was afraid of death, and did not in the least incline the judges in his favour, who acquitted him not without difficulty. Epaminondas appeared, and spoke with a quite different air and tone. He seemed, if I may be allowed the expression, to charge danger in front without emotion. Instead of justifying himself, he made a panegyric upon his actions, and repeated in a lofty style in what manner he had ravaged Laconia, re-established Messenia, and reunited Arcadia into one body. He concluded with saying, that he should die with pleasure, if the Thebans would renounce the sole glory of those actions to him, and declare that he had done them by his own authority, and without their

* Plut. de sui laude, p. 542.

participation. All the voices were in his favour; and he returned from his trial, as he used to return from battle, with glory and universal applause. Such dignity has true valour, that in a manner seizes the admiration of mankind by force.

He was by nature designed for great actions, and every thing he did had an air of grandeur in it. * His enemies, jealous of his glory, and with design to affront him, got him elected telearch; an office very unworthy of a person of his merit. He however thought it no dishonour to him, and said, that he would demonstrate, that † "the office did not show the "man, but the man the office." He accordingly raised that employment to very great dignity, which before consisted in only taking care that the streets were kept clean, the dirt carried away, and the drains and common sewers in good order.

‡ The Lacedæmonians, having every thing to fear from an enemy, whom the late successes had rendered still more haughty and enterprising than ever, and seeing themselves exposed every moment to a new irruption, had recourse to the Athenians, and sent deputies to them to implore their aid. The person who spoke, began with describing in the most pathetic terms the deplorable condition and extreme danger to which Sparta was reduced. He enlarged upon the insolent haughtiness of the Thebans, and their ambitious views, which tended to nothing less than the empire of all Greece. He insinuated what Athens in particular had to fear, if they were suffered to extend their power by the increase of allies, who every day went over to their party, and augmented their forces. He called to mind the happy times, in which the strict union betwixt Athens and Sparta had preserved Greece to the equal glory of both states; and concluded with saying, how great an addition it would be to the Athenian name, to aid a city, its ancient friend and ally, which more than once had generously sacrificed itself for the common interest and safety.

The Athenians could not deny all that the deputy advanced in his discourse, but at the same time they had not forgot the bad treatment which they had suffered from the Spartans on more than one occasion, and especially after the defeat of Sicily. However, their compassion of the present misfortunes of Sparta carried it against the sense of the former injuries, and determined them to assist the Lacedæmonians with all their forces. § Some time after, the deputies of several states being assembled at Athens, a league and confederacy was

* Plut. de præcept. reip. ger. p. 811.

† Οὐ μόνον ἀρχὴ ἄνδρα δείκνυσιν, ἀλλὰ καὶ ἀρχὴν ἀνὴρ.

‡ Xenoph. l. vi. p. 600—613.

§ Xenoph. l. vii. p. 613—616.

concluded against the Thebans, conformably to the late treaty of Antalcides, and the intention of the king of Persia, who continually made instances for its execution.

† A slight advantage gained by the Spartans over their enemies, raised them from the dejection of spirit, in which they had hitherto remained, as it generally happens, when in a mortal distemper the least glimpse of a recovery enlivens hope and recals joy. Archidamus, son of Agesilaus, having received aid from Dionysius the younger, tyrant of Sicily, put himself at the head of his troops, and defeated the Arcadians in a battle called, "the battle without tears ‡," because he did not lose a man, and killed a great number of the enemy. The Spartans before had been so much accustomed to conquer, that they became insensible to the pleasure of victory: but when the news of this battle arrived, and they saw Archidamus return victorious, they could not contain their joy, nor keep within the city. His father was the first that went out to meet him, weeping with joy and tenderness. He was followed by the great officers and magistrates. The crowd of old men and women came down as far as the river, lifting up their hands to heaven, and returning thanks to the gods, as if this action had obliterated the shame of Sparta, and they began to see those happy days again, in which the Spartan glory and reputation had risen so high.

§ Philiscus, who had been sent by the king of Persia to reconcile the Grecian states, was arrived at Delphos, whither he summoned their deputies to repair. The god was not at all consulted in the affair discussed in that assembly. The Spartans demanded, that Messene and its inhabitants should return to their obedience to them. Upon the Theban's refusal to comply with that demand, the assembly broke up, and Philiscus retired, after having left considerable sums of money with the Lcedæmonians for levying troops and carrying on the war. Sparta, reduced and humbled by its losses, was no longer the object of the Persians fear or jealousy; but Thebes, victorious and triumphant, gave them just cause of inquietude.

*To form a league against Thebes with greater certainty, the allies had sent deputies to the great king. The Thebans on their side deputed Pelopidas; an extremely wise choice, from the great reputation of the ambassador, which is no indifferent circumstance in respect to the success of a negociation. The battle of Leuctra had spread its fame into the remotest provinces of Asia. When he arrived at the court, and appeared amongst the princes and nobility, they cried out in admiration

† Plut. in Agesil. p. 614, 615. Xenoph. l. vii. p. 619, 620.
‡ Diod. l. xv. p. 383. § Xenoph. p. 619. Diod. p. 383.
* Xenoph. l. vii. p. 620—622. Plut. in Pelop. p. 294.

of him, "this is he who deprived the Lacedæmonians of "their empire by sea and land, and reduced Sparta to confine "itself between the Eurotas and Taygetus, that not long since, "under its king Agesilaus, threatened no less than to invade "us in Susa and Ecbatana.

Artaxerxes, extremely pleased with his arrival, paid him extraordinary honours, and piqued himself upon extoling him highly before the lords of his court; in esteem indeed of his great merit, but much more out of vanity and self-love, and to insinuate to his subjects, that the greatest and most illustrious persons made their court to him, and paid homage to his power and good fortune. But after having admitted him to audience, and heard his discourse, in his opinion more nervous than that of the Athenian ambassadors and more simple than that of the Lacedæmonians, which was saying a great deal, he esteemed him more than ever; and as it is † common with kings, who are but little accustomed to constraint, he did not dissemble his extreme regard for him, and his preference of him to all the rest of the Grecian deputies.

Pelopidas, as an able politician, had apprised the king how important it was to the interest of his crown to protect an infant power, which had never borne arms against the Persians, and which, in forming a kind of balance between Sparta and Athens, might be able to make an useful diversion against those republics, the perpetual and irreconcilable enemies of Persia, that had lately cost it so many losses and inquietudes. Timagoras, the Athenian, was the best received after him; because being passionately desirous of humbling Sparta, and at the same time of pleasing the king, he did not appear averse to the views of Pelopidas.

The king having pressed Pelopidas to explain what favours he had to ask of him, he demanded, "that Messene should "continue free and exempt from the yoke of Sparta; that "the Athenian galleys, which had sailed to infest the coast of "Bœotia, should be recalled, or that war should be declared "against Athens; that those who would not come into the "league, or march against such as should oppose it, should "be attacked first." All which was decreed, and the Thebans declared friends and allies of the king. Leon, Timagoras's colleague, said, loud enough to be heard by Artaxerxes, "Athens has nothing now to do but to find some other "ally."

Pelopidas, having obtained all he desired left the court, without accepting any more of the king's many presents than what was necessary to carry home as a token of his favour and good will; and this aggravated the complaints which were

† Πάθος βασιλικὸν τοῦτο.

made against the other Grecian ambassadors, who were not so reserved and delicate in point of interest. One of those from the Arcadians said on his return home, that he had seen many slaves at the king's court, but no men. He added, that all his magnificence was no more than vain ostentation, and that the so-much-boasted * plantain of gold, which was valued at so high a price, had not shade enough under it for a grasshopper.

Of all the deputies, Timagoras had received the most presents. He did not only accept of gold and silver, but of a magnificent bed, and slaves to make it, the Greeks not seeming to him expert enough in that office: which shows that sloth and luxury were little in fashion at Athens. He received also 24 cows, with slaves to take care of them, as having occasion to drink milk for some indisposition. Lastly, at his departure, he was carried in a chair to the sea-side at the king's expence, who gave four talents † for that service. His colleague Leon, on their arrival at Athens accused him of not having communicated any thing to him, and of having joined with Pelopidas in every thing. He was brought to trial in consequence, and condemned to suffer death.

It does not appear that the acceptance of presents incensed the Athenians most against Timagoras; for Epicrates, a simple porter, who had been at the Persian court, and had also received presents, having said in a full assembly, that he was of opinion a decree ought to pass, by which, instead of the nine archons annually elected, nine embassadors should be chosen out of the poorest of the people to be sent to the king, in order to their being enriched by the voyage, the assembly only laughed, and made a jest of it. But what offended them more, was the Thebans having obtained all they demanded: in which, says Plutarch, they did not duly consider the great reputation of Pelopidas, nor comprehend how much stronger and more efficacious that was in persuading, than all the harangues and the rhetorical flourishes of the other ambassadors; especially with a prince accustomed to caress and comply with the strongest, as the Thebans undoubtedly were at that time, and who besides was not sorry to humble Sparta and Athens, the ancient and mortal enemies of his throne.

The esteem and regard of the Thebans for Pelopidas were not a little augmented by the good success of this embassy, which had procured the freedom of Greece, and the re-establishment of Messene: and he was extremely applauded for his conduct at his return.

But Thessalia was the theatre where the valour of Pelopidas made the greatest figure, in the expedition of the Thebans

* It was a tree of gold, of exquisite workmanship and great value, which people went to see out of curiosity. † 4000 crowns.

against Alexander, tyrant of Pheræ. I shall relate it entire, and unite in one point of view all which relates to that great event, without any other interruption than the journey of Pelopidas into Macedonia, to appease the troubles of that court.

SECTION VI.

PELOPIDAS MARCHES AGAINST ALEXANDER, TYRANT OF PHERÆ—IS KILLED IN A BATTLE.—TRAGICAL END OF ALEXANDER.

THE reduced condition of Sparta and Athens *, which for many years had lorded it over all Greece, either in conjunction or separately, had inspired some of their neighbours with the desire of supplanting those cities, and given birth to the hope of succeeding them in the pre-eminence. A power had risen up in Thessaly, which began to grow formidable. Jason, tyrant of Pheræ, had been declared generalissimo of the Thessalians by the consent of the people of that province; and it was to his merit, universally known, he owed that dignity. He was at the head of an army of above 8000 horse, and 20,000 heavy-armed foot, without reckoning the light-armed soldiers, and might have undertaken any thing with such a body of disciplined and intrepid troops, who had an entire confidence in the valour and conduct of their general. But death prevented his designs. He was assassinated by persons who had conspired his destruction.

His two brothers, Polydorus and Polyphron, were substituted in his place, the latter of whom killed the other for the sake of reigning alone, and was soon after killed himself by Alexander of Pheræ †, who seized the tyranny, under the pretence of revenging the death of Polydorus his father. Against him Pelopidas was sent.

As the tyrant made open war against several people of Thessaly, and was secretly intriguing to subject them all, the citizens sent ambassadors to Thebes to demand troops and a general. Epaminondas being employed in Peloponnesus, Pelopidas took upon himself the charge of this expedition. He set out for Thessaly with an army, made himself master of Larissa, and obliged Alexander to make his submission to him. He there endeavoured by mild usage and friendship to change his disposition, and from a tyrant, to make him become a just and humane prince; but finding him incorrigible, and of unexampled brutality, and hearing new complaints every day of his cruelty, debauched life, and insatiable avarice, he began

* A. M. 3634. Ant. J. C. 370. Xenoph. l. vi. p. 579—583, et. 598—601. Diod. l. xv. p. 371—373.

† A. M. 3635. Ant. J. C. 369.

o treat him with warm reproofs and menaces. The tyrant, larmed at such usage, withdrew secretly with his guard; nd Pelopidas, leaving the Thessalians in security from any atempts of his, and in good understanding with each other, et out for Macedonia, where his presence had been desired.

Amyntas II. was lately dead, and had left issue three legitinate children, Alexander, Perdiccas, and Philip, and one natural son called Ptolemy. Alexander reigned but one year, nd was succeeded by Perdiccas *, with whom his brother Ptolemy disputed the crown. The two brothers invited Pelopidas either to be the arbitrator and judge of their quarrel, or o espouse the side on which he should see the most right.

Pelopidas was no sooner arrived, than he put an end to all lisputes, and recalled those who had been banished by either party. Having taken Philip, the brother of Perdiccas, and 30 other children of the noblest families of Macedonia, for hostages, he carried them to Thebes, to show the Greeks how far the authority of the Thebans extended, from the reputation of their arms, and an entire confidence in their justice and fidelity. It was this Philip who was father of Alexander the Great, and afterwards made war against the Greeks, to subject them to his power.

The troubles and factions arose again in Macedonia some years after, occasioned by the death of Perdiccas, who was killed in a battle. The friends of the deceased called in Pelopidas. Being desirous to arrive before Ptolemy had time to execute his projects, who made new efforts to establish himself upon the throne, and not having an army, he raised some mercenary troops in haste, with whom he marched against Ptolemy. When they were near each other, Ptolemy found means to corrupt those mercenary soldiers by presents of money, and to bring them over to his side. At the same time, awed by the reputation and name of Pelopidas, he went to meet him as his superior and master, had recourse to caresses and entreaties, and promised in the most solemn manner to hold the crown only as guardian to the son of the deceased, to acknowledge as friends and enemies all those who were so to the Thebans; and in security of his engagements, he gave his son Philoxenus and 50 other children, who were educated with him, as hostages. These Pelopidas sent to Thebes.

The treachery of the mercenary soldiers ran very much in his thoughts. He was informed that they had sent the great-

* Plutarch makes this quarrel between Alexander and Ptolemy: which cannot agree with Æschines's account (de Fals. Legat. p.400.) of the affairs of Perdiccas after Alexander's death, which I shall relate in the history of Philip. As Æschines was their cotemporary, I thought it proper to substitute Perdiccas to Alexander.

est part of their effects, with their wives and children, into the city Pharsalus†, and conceived that a fair opportunity for being revenged of them for their perfidy. He therefore drew together some Thessalian troops, and marched to Pharsalus, where he was scarce arrived before Alexander the tyrant came against him with a powerful army. Pelopidas, who had been appointed ambassador to him, believing that he came to justify himself, and to answer the complaints of the Thebans, went to him with only Ismenius in his company, without any precaution. He was not ignorant of his being an impious wretch, as void of faith as of honour; but he imagined that respect for Thebes, and regard to his dignity and reputation, would prevent him from attempting any thing against his person. He was mistaken; for the tyrant, seeing them alone and unarmed, made them both prisoners, and seized Pharsalus.

Polybius exceedingly blames the imprudence of Pelopidas upon this occasion*. There is in the commerce of society, says he, certain assurances, and as it were ties of mutual faith, upon which one may reasonably rely: such are the sanctity of oaths, the pledge of wives and children delivered as hostages, and, above all, the consistency of the past conduct of those with whom one treats: when, notwithstanding these motives for our confidence, we are deceived, it is a misfortune, but not a fault: but to trust one's self to a known traitor, a reputed villain, is certainly an unpardonable instance of error and temerity.

† So black a perfidy filled Alexander's subjects with terror and distrust, who very much suspected, that after so flagrant an injustice and so daring a crime, the tyrant would spare nobody, and would look upon himself upon all occasions, and with all sorts of people, as a man in despair, that needed no farther regard to his conduct and actions. When the news was brought to Thebes, the Thebans, incensed at so vile an insult, immediately sent an army into Thessaly; and as they were displeased with Epaminondas, upon the groundless suspicion of his having been too favourable to the Lacedæmonians upon a certain occasion, they nominated other generals; so that he served in this expedition only as a private man. The love of his country and of the public good extinguished all resentment in the heart of that great man, and would not permit him, as is too common, to abandon its service through any pique of honour, or personal discontent.

The tyrant however carried Pelopidas to Pheræ, and made a show of him to all the world at first, imagining that such a treatment would humble his pride and abate his courage. But

† A city of Thessaly.

* Lib. viii. p. 512.

† Plut. in Pelop. p. 292, 293. Diod. l. xv. p. 382, 383.

Pelopidas, seeing the inhabitants of Pheræ in great consternation, perpetually consoled them, advising them not to despair, and assuring them that it would not be long before the tyrant would be punished. He caused him to be told, that it was as imprudent as unjust to torture and put to death every day so many innocent citizens, that had never done him any wrong, and to spare his life, who, he knew, would no sooner be out of his hands, than he would punish him as his crimes deserved. The tyrant, astonished at his greatness of soul, sent to ask him why he took so much pains for death? "It is," returned the illustrious prisoner, "that thou mayest perish the "sooner by being still more detestable to the gods and men."

From that time the tyrant gave orders that nobody should see or speak to him. But Thebe his wife, the daughter of Jason, who had also been tyrant of Pheræ, having heard of the constancy and courage of Pelopidas from those who guarded him, had a curiosity to see and converse with him; and Alexander could not refuse her his permission *. He loved her tenderly, if a tyrant may be said to love any body: but notwithstanding that tenderness, he treated her very cruelly, and was in perpetual distrust even of her. He never went to her apartment without a slave before him with a naked sword in his hand, and sending some of his guard to search every coffer for concealed poniards. Wretched prince, cries Cicero, who could confide more in a slave and a barbarian than in his own wife!

Thebe therefore desiring to see Pelopidas, found him in a melancholy condition, dressed in a poor habit, his hair and beard neglected, and void of every thing that might console him in his distress. Not being able to refrain from tears at such a sight, "Ah unfortunate Pelopidas," said she, "how I "lament your poor wife!" "No, Thebe," replied he, "it "is yourself you should lament, who can suffer such a mon-"ster as Alexander without being his prisoner." Those words touched Thebe to the quick; for it was with extreme reluctance she bore the tyrant's cruelty, violence, and infamous way of living. Hence going often to see Pelopidas, and frequently bewailing before him the injuries she suffered, she daily conceived new abhorrence for her husband, whilst hatred and the desire of revenge grew strong in her heart.

The Theban generals, who had entered Thessaly, did nothing there of any importance, and were obliged, by their incapacity and ill conduct, to abandon the country. The tyrant pursued them in their retreat, harassed them shamefully, and killed abundance of their troops. The whole army had been defeated, if the soldiers had not obliged Epaminondas, who

* Cic. de Offic. l. ii. n. 25.

as a private man amongst them, to take upon him the command. Epaminondas, at the head of the cavalry and lighted foot, posted himself in the rear; where sometimes sustaining the enemy's attacks, and sometimes charging them in his turn, he completed the retreat with success, and preserved the Boeotians. The generals upon their return were each of them fined 10,000 drachms*, and Epaminondas substituted in their place. As the public good was his sole view, he overlooked the injurious treatment and kind of affront which he had received, and had full amends in the glory that attended so generous and disinterested a conduct.

Some days after, he marched at the head of the army into Thessaly, whither his reputation had preceded him. It had spread already both terror and joy through the whole country; terror amongst the tyrant's friends, whom the very name of Epaminondas dismayed, and joy amongst the people, from the assurance of being speedily delivered from the yoke of the tyranny, and the tyrant punished for all his crimes. But Epaminondas, preferring the safety of Pelopidas to his own glory, instead of carrying on the war with vigour, as he might have done, chose rather to protract it, from the apprehension that the tyrant, if reduced to despair, like a wild beast, would turn his whole rage upon his prisoner; for he knew the violence and brutality of his nature, which would hearken neither to reason nor justice; and that he took delight in burying men alive; that some he covered with the skins of bears and wild boars, that his dogs might tear them in pieces; or he shot them to death with arrows. These were his frequent sports and diversions. In the cities of Mileboea and Scotusa †, which were in alliance with him, he called an assembly of the citizens, and causing them to be surrounded by his guards, he ordered the throats of all their young to be cut in his presence.

Hearing one day a famous actor perform a part in the Troades of Euripides, he suddenly went out of the theatre, and sent to the actor to tell him not to be under any apprehension upon that account; for that his leaving the place was not from any discontent in regard to him, but because he was ashamed to let the citizens see him weep the misfortunes of Hercules and Andromache, who had cut so many of their throats without any compassion.

Though he was little susceptible of pity, he was much so of fear at this time. Amazed at the sudden arrival of Epaminondas, and dazzled with the majesty that surrounded him, he made haste to dispatch persons to him with apologies for his conduct. Epaminondas could not suffer that the Thebans should make either peace or alliance with so wicked a man. He only granted him a truce for 30 days, and after having got

* About 225*l.* Sterling. † Cities of Magnesia.

Pelopidas and Ismenius out of his hands, he retired with his troops.

* Fear is not a master whose lessons make any deep and lasting impression upon the mind of man. The tyrant of Pheræ soon returned to his natural disposition. He ruined several cities of Thessaly, and put garrisons into those of Phthia, Achæa, and Magnesia. Those cities sent deputies to Thebes to demand a succour of troops, praying that the command of them might be given to Pelopidas; which was granted. He was upon the point of setting out, when there happened a sudden eclipse of the sun, by which the city of Thebes was darkened at noon-day. The dread and consternation was general. Pelopidas knew very well that this accident had nothing more than natural in it; but he did not think it proper for him to expose 7000 Thebans against their will, nor to compel them to march in the terror and apprehension with which he perceived they were seized. He therefore gave himself to the Thessalians alone, and taking with him 300 horse of such Thebans and strangers as would follow him, he departed, contrary to the prohibition of the soothsayers, and the opinion of the most wise and judicious.

He was personally incensed against Alexander, in resentment of the injuries he had received from him. What Thebe his wife had said, and he himself knew, of the general discontent in regard to the tyrant, gave him hopes of finding great divisions in his court, and an universal disposition to revolt. But his strongest motive was the beauty and grandeur of the action in itself. For his sole desire and ambition was to show all Greece, that at the same time the Lacedæmonians sent generals and officers to Dionysius the tyrant, and the Athenians on their part were in a manner in the pay of Alexander, to whom they had erected a statue of brass, as to their benefactor, the Thebans were the only people that declared war against tyranny, and endeavoured to exterminate from amongst the Greeks all unjust and violent government.

After having assembled his army at Pharsalus, he marched against the tyrant: who, being apprised that Pelopidas had but few Thebans, and knowing that his own infantry was twice as strong as that of the Thessalians, advanced to meet him. Pelopidas being told by somebody, that Alexander approached with a great army: "So much the better," replied he, "we shall beat the greater number."

Near a place called Cynocephalus, there were very high and steep hills, which lay in the midst of the plain. Both armies were in motion to seize that post with their foot, when Pelopidas ordered his cavalry to charge that of the enemy. The horse of Pelopidas broke Alexander's, and whilst they pursued

* Plut. in Pelop. p. 295—298. Xenoph. l. vi. p. 601.

them upon the plain, Alexander appeared suddenly upon the top of the hills, having outstripped the Thessalians; and charging rudely such as endeavoured to force those heights and entrenchments, he killed the foremost, and repulsed the others, whom their wounds obliged to give way. Pelopidas, seeing this, recalled his horse, and giving them orders to attack the enemy's foot, he took his buckler, and ran to those who fought upon the hills.

He presently made way through his infantry, and passed in a moment from the rear to the front, revived his soldiers' vigour and courage in such a manner, as made the enemies believe themselves attacked by fresh troops. They supported two or three charges with great resolution; but finding Pelopidas's infantry continually gaining ground, and that his cavalry were returned from the pursuit to support them, they began to give way, and retired slowly, still making head in their retreat. Pelopidas, seeing the whole army of the enemy from the top of the hills, which though it was not yet actually put to flight, began to break, and was in great disorder, he stopped for some time, looking about every where for Alexander.

As soon as he perceived him upon his right wing, rallying and encouraging his mercenary soldiers, he could contain himself no longer, but fired with that view, and abandoning to his sole resentment the care of his life, and the conduct of the battle, he got a great way before his battalions; and ran forwards with all his force, calling upon and defying Alexander. The tyrant made no answer to his defiance, and not daring to wait his coming up, withdrew to hide himself amongst his guards. The battalion standing firm for some time, Pelopidas broke the first ranks, and killed the greatest part of the guards upon the spot. The rest continuing the fight at a distance, pierced his arms and breast at length with their javelins. The Thessalians, alarmed at the danger in which they saw him, made all the haste they could from the tops of the hills to his assistance; but he was fallen dead when they arrived. The infantry and the Theban horse, returning to the fight against the enemy's main body, put them to flight, and pursued them a great way. The plain was covered with the dead; for more than 3000 of the tyrant's troops were killed.

This action of Pelopidas, though it appears the effect of a consummate valour, is inexcusable, and has been generally condemned, because there is no true valour without wisdom and prudence. The greatest courage is cool and sedate. It spares itself where it ought, and exposes itself when occasion makes it necessary. A general ought to see every thing, and to have every thing in his thoughts. To be in a condition to apply the proper remedy on all occasions, he must not precipitate himself

to the danger of being cut off, and of causing the loss of his army by his death.

* Euripides, after having said in one of his pieces, that it is highly glorious for a general of an army to obtain the victory by taking care of his own life, adds, "that if it be necessary "for him to die, it must be when he resigns his life into the "hands of virtue;" to signify that only virtue, not passion, anger, or revenge, has a right over the life of a general, and that the first duty of valour is to preserve him who preserves others.

† It is in this sense the saying of Timotheus is so just and amiable. When Chares showed the Athenians the wounds he had received whilst he was their general, and his shield pierced through with a pike: "And for me," said Timotheus, "when "I besieged Samos, I was much ashamed to see a dart fall ve- "ry near me as having exposed myself like a young man with- "out necessity, and more than was consistent for the general "of so great an army." Hannibal certainly cannot be suspected of fear, and yet it has been observed, that in the great number of battles which he fought, he never received any wound, except only at the siege of Saguntam.

It is therefore not without reason that Pelopidas is reproached with having sacrificed all his other virtues to his valour, by such a prodigality of his life, and with having died rather for himself than his country.

Never was captain more lamented than him. His death changed the victory so lately gained into mourning. A profound silence and universal affliction reigned throughout the whole army, as if it had been entirely defeated. When his body was carried to Thebes, from every city by which it passed, the people of all ages and sexes, the magistrates and priests, came out to meet the bier, and to march in procession before it, carrying crowns, trophies, and armour of gold. The Thessalians, who were at the same time highly afflicted for his death, and equally sensible of their obligations to him, made it their request, that they might be permitted to celebrate at their sole expence the obsequies of a general who had devoted himself for their preservation; and that honourable privilege could not be refused to their grateful zeal.

His funeral was magnificent, especially in the sincere affliction of the Thebans and Thessalians; for, says Plutarch, the external pomp of mourning, and those marks of sorrow, which may be imposed by the public authority upon the people, are not always certain proofs of their real sentiments. The tears which flow in private as well as public, the regret expressed equally by great and small, the praises given by the general, and

* Plut. in Pelop. p. 317. † Ibid. p. 278.

unanimous voice to a person who is no more, and from whom nothing further is expected, are an evidence not to be questioned, and an homage never paid but to virtue. Such were the obsequies of Pelopidas, and in my opinion, nothing more great and magnificent could be imagined.

Thebes was not contented with lamenting Pelopidas, but resolved to avenge him. A small army of 7000 foot and 700 horse were immediately sent against Alexander. The tyrant who had not yet recovered the terror of his defeat, was in no condition to defend himself. He was obliged to restore to the Thessalians the cities he had taken from them, and to give the Magnesians, Phthians, and Achæans, their liberty, to withdraw his garrisons from their country, and to swear that he would always obey the Thebans, and march at their orders against all their enemies.

Such a punishment was very gentle; nor, says Plutarch, did it appear sufficient to the gods, or proportioned to his crimes. They had reserve done for him worthy of a tyrant. Thebe his wife, who saw with horror and detestation the cruelty and perfidy of her husband, and had not forgot the lessons and advice which Pelopidas had given her, whilst in prison, entered into a conspiracy, with her three brothers, to kill him. The tyrant's whole palace was full of guards, who kept watch in the night; but he placed little confidence in them; and as his life was in some sort in their hands, he feared them the most of all men. He lay in a high chamber, to which he ascended by a ladder that was drawn up after his entrance. Near this chamber a great dog was chained to guard it. He was exceedingly fierce, and knew nobody but his master, Thebe, and the slave who fed him.

The time pitched upon for the execution of the plot being arrived, Thebe shut up her brothers during the day time, in an apartment near the tyrant's. When he entered it at night, as he was full of meat and wine, he fell into a deep sleep immediately. Thebe went out presently after, and ordered the slave to take away the dog, that he might not disturb her husband's repose; and lest the ladder should make a noise when her brothers came up by it, she covered the steps of it with wool. All things being thus prepared, she made her brothers ascend, armed with daggers; who, when they came to the door, were seized with terror, and would go no farther.—Thebe, quite out of her wits, threatened to awake the tyrant if they did not proceed immediately, and to discover the plot to him. Their shame and fear reanimated them: she made them enter, led them to the bed, and held the lamp herself, whilst they killed him with repeated wounds. The news of his death was immediately spread through the city. His dead body was exposed to all sorts of outrages, trampled under foot

by the people, and given for a prey to the dogs and vultures: a just reward for his violent oppressions and detestable cruelties.

SECTION VII.

EPAMINONDAS CHOSEN GENERAL OF THE THEBANS.—HIS DEATH AND CHARACTER.

THE extraordinary prosperity of Thebes * was no small subject of alarm to the neighbouring states. Every thing was at that time in motion in Greece. A new war had sprung up between the Arcadians and the Eleans, which had occasioned another between the Arcadians themselves. The people of Tegea had called in the Thebans to their aid; and those of Mantinæa, the Spartans and Athenians. There were besides several other allies on each side. The former gave Epaminondas the command of their troops, who immediately entered Arcadia, and encamped at Tegea, with design to attack the Mantinæans, who had quitted their alliance with Thebes to attach themselves to Sparta.

Being informed that Agesilaus had begun his march with his army, and advanced towards Mantinæa, he formed an enterprise, which he believed would immortalise his name, and entirely reduce the power of the enemy. He left Tegea in the night with his army, unknown to the Mantinæans, and marched directly to Sparta by a different route from that of Agesilaus. He would undoubtedly have taken the city by surprise, as it had neither walls, defence, nor troops: but happily for Sparta, a Cretan having made all possible haste to apprise Agesilaus of his design, he immediately dispatched one of his horse to advise the city of the danger that threatened it, and arrived there soon after in person.

He had scarce entered the town, when the Thebans were seen passing the Eurotas, and coming on against the city. Epaminondas, who perceived that his design was discovered, thought it incumbent on him not to retire without some attempt. † He therefore made his troops advance, and making use of valour instead of stratagem, he attacked the city at several quarters, penetrated as far as the public place, and seized that part of Sparta which lay upon the side of the river. Agesilaus made head every where, and defended himself with much more valour than could be expected from his years. He saw well that it was not now a time, as before, to spare himself, and to act only upon the defensive; but that he had need of all his courage and daring, and to fight with all the vigour of despair: means which he had never used nor placed his

* A. M. 3641. Ant. J. C. 363. Xenoph. l. vii. p. 642—644. Plut. in Agesil. p. 615. Diod. p. 391, 392.

† Polyb. l. ix. p. 547.

confidence in before, but which he employed with great success in the present dangerous emergency; for by this happy despair and prudent audacity, he in a manner snatched the city out of the hands of Epaminondas. His son Archidamus, at the head of the Spartan youth, behaved with incredible valour whither the danger was greatest, and with his small troop stopped the enemy, and made head against them on all sides.

A young Spartan, named Isadas, distinguished himself particularly in this action. He was very handsome in the face, perfectly well shaped, of an advantageous stature, and in the flower of his youth. He had neither armour nor clothes upon his body, which shone with oil, and held a spear in one hand, and a sword in the other. In this condition he quitted his house with the utmost eagerness, and breaking through the press of the Spartans that fought, he threw himself upon the enemy, gave mortal wounds at every blow, and laid all at his feet who opposed him, without receiving any hurt himself. Whether the enemy were dismayed at so astonishing a sight, or, says Plutarch, the gods took pleasure in preserving him upon account of his extraordinary valour, it is said the ephori decreed him a crown after the battle in honour of his exploits, but afterwards fined him 1000 drachms* for having exposed himself to so great a danger without arms.

Epaminondas having failed of his aim, foreseeing that the Arcadians would certainly hasten to the relief of Sparta, and not being willing to have them with all the Lacedæmonian forces upon his hands at the same time, returned with expedition to Tegea. The Lacedæmonians and Athenians, with their allies, followed him close in the rear.

† That general considering his command was upon the point of expiring, that if he did not fight, his reputation might suffer extremely, and that immediately after his retreat, the enemy would fall upon the Theban allies, and entirely ruin them, he gave orders to his troops to hold themselves in readiness for battle.

The Greeks had never fought amongst themselves with more numerous armies. The Lacedæmonians consisted of more than 20,000 foot and 2000 horse; the Thebans of 30,000 foot and 3000 horse. Upon the right wing of the former, the Mantinæans, Arcadians, and Lacedæmonians were posted in one line; the Eleans and Achæans, who were the weakest of their troops, had the centre; and the Athenians alone composed the left wing. In the other army, the Thebans and Arcadians were on the left, the Argives on the right, and the other allies in the centre. The cavalry on each side were disposed in the wings.

* 500 livres. † Xenoph. l. vii. p. 645—647.

The Theban general marched in the same order of battle in which he intended to fight, that he might not be obliged, when he came up with the enemy, to lose, in the disposition of his army, a time which cannot be too much saved in great enterprises.

He did not march directly, and with his front to the enemy, but in a column upon the hills with his left wing foremost, as if he did not intend to fight that day. When he was over against them, at a quarter of a league's distance, he made his troops halt and lay down their arms, as if he designed to encamp there. The enemy in effect were deceived by that stand, and reckoning no longer upon a battle, they quitted their arms, dispersed themselves about the camp, and suffered that ardour to extinguish, which the near approach of a battle is wont to kindle in the hearts of the soldiers.

Epaminondas, however, by suddenly wheeling his troops to the right, having changed his column into a line, and having drawn out the choice troops, whom he had expressly posted in front upon his march, he made them double their files upon the front of his left wing, to add to its strength, and to put it into a condition to attack in a point the Lacedæmonian phalanx, which by the movement he had made, faced it directly. He ordered the centre and right wing of his army to move very slow, and to halt before they came up with the enemy, that he might not hazard the event of the battle upon troops of which he had no great opinion.

He expected to decide the victory by that body of chosen troops which he commanded in person, and which he had formed in a column to attack the enemy in a point like a galley, says Xenophon. He assured himself, that if he could penetrate the Lacedæmonian phalanx, in which the enemy's principal force consisted, he should not find it difficult to rout the rest of their army, by charging upon the right and left with his victorious troops.

But that he might prevent the Athenians in the left wing from coming to the support of their right against his intended attack, he made a detachment of his horse and foot advance out of the line, and posted them upon the rising ground in readiness to flank the Athenians; as well to cover his right, as to alarm them, and give them reason to apprehend being taken in flank and rear themselves, if they advanced to sustain their right.

After having disposed his whole army in this manner, he moved on to charge the enemy with the whole weight of his column. They were strangely surprised when they saw Epaminondas advance towards them in this order, and resumed their arms, bridled their horses and made all the haste they could to their ranks.

which, the rest had no thoughts but of paying the last duties to the slain.

Such was the event of the famous battle of Mantinæa. Xenophon, in his relation of it, recommends the disposition of the Theban troops, and the order of battle, to the reader's attention, which he describes as a man of knowledge and experience in the art of war; and Monsieur Follard, who justly looks upon Epaminondas as one of the greatest generals Greece ever produced, in his description of the same battle, ventures to call it the masterpiece of that great captain.

Epaminondas had been carried into the camp. The surgeons, after having examined the wound, declared that he would expire as soon as the head of the dart was drawn out of it. These words gave all that were present the utmost sorrow and affliction, who were inconsolable on seeing so great a man about to die, and to die without issue. For him, the only concern he expressed, was about his arms, and the success of the battle. When they showed him his shield, and assured him that the Thebans had gained the victory, turning towards his friends with a calm and serene air: "Do not regard," said he, "this day as the end of my life, but as the beginning of my "happiness, and the completion of my glory. I leave Thebes "triumphant, proud Sparta humbled, and Greece delivered "from the yoke of servitude. For the rest, I do not reckon "that I die without issue; Leuctra and Mantinæa, are two illustrious daughters, that will not fail to keep my name alive, "and to transmit it to posterity." Having spoke to this effect, he drew the head of the javelin out of his wound, and expired.

It may be truly said, that the Theban power expired with this great man; whom Cicero * seems to rank above all the illustrious men Greece ever produced. † Justin is of the same opinion, when he says, that as a dart is no longer in a condition to wound when the point of it is blunted, so Thebes, after having lost its general, was no longer formidable to its enemies, and its power seemed to have lost its edge, and to be annihilated by the death of Epaminondas. Before him, that city was not distinguished by any memorable action, and afterwards, it was not famous for its virtues but misfortunes,

* Epaminondas, princeps, meo judicio, Græciæ. Acad. Quæst. l. i. n. 4.

† Nam sicuti telo, si primam aciem præfregeris, rel quo ferro vim nocendi sustuleris; sic illo velut mucrone teli ablato duce Thebanorum, rei quoque publicæ vires hebetatæ sunt: ut non tam illum amisisse, quam cum illo omnes interiisse viderentur. Nam neque huc ante ducem ullum memorabile bellum gessere, nec postea virtutibus sed cladibus, insignes fuere: ut manifestum sit, patriæ gloriam et tam et extinctam cum eo fuisse. Justin. l. vi. c. 8.

till it sunk into its original obscurity; so that it saw its glory take birth and expire with this great man.

It has been * doubted whether he was a more excellent captain or good man. He sought not power for himself, but for his country; and was so perfectly void of self-interest, that at his death he was not worth the expences of his funeral. Truly a philosopher, and poor out of taste, he despised riches, without affecting any reputation from that contempt; and if Justin may be believed, he coveted glory as little as he did money. It was aways against his will that commands were conferred upon him, and he behaved himself in them in such a manner as did more honour to dignities than dignities to him.

Though poor himself, and without any estate, his very poverty, by drawing upon him the esteem and confidence of the rich, gave him the opportunity of doing good to others. One of his friends being in great necessity, Epaminondas sent him to a very rich citizen, with orders to ask him for 1000 † crowns in his name. That rich man coming to his house, to know his motives for directing his friend to him upon such an errand; "‡ Why," replied Epaminondas, "it is because this honest "man is in want, and you are rich §."

He had || cultivated those generous and noble sentiments in himself by the study of polite learning and philosophy, which he had made his usual employment and sole delight from his earliest infancy; so that it was surprising, and a question frequently asked, how, and at what time, it was possible for a man, always busy amongst books, to attain, or rather seize, the knowledge of the art military in so great a degree of perfection. Fond of leisure, which he devoted to the study of philosophy, his darling passion, he shunned public employments, and made no interests but to exclude himself from them. His moderation concealed him so well, that he lived obscure and almost unknown. His merit, however, discovered him. He was taken from his solitude by force to be placed at the head of armies; and he demonstrated that philosophy, though generally in contempt with those who aspire at the glory of arms, is wonderfully useful in forming heroes; for besides its being

* Fuit incirtum, vir melior an dux esset. Nam imperium non sibi semper, sed patriæ quæsivit; et pecuniæ adeo parcus fuit, ut sumptus funeri desuerit. Gloriæ quoque non cupidior, quam pecuniæ: quippe recusanti omnia imperia ingesta sunt, honoresque ita gesit, ut ornamentum non accipere, sed dare ipsi dignitati videretur. Justin.

† A talent. ‡ Plut. de præcept. reipub. ger. p. 809.

§ Ὅτι χρηστός, εἶπεν ὅτος ὢν πένητι σὺ δὲ πλουτεῖς.

|| Jam literarum studium, jam philosophiæ doctrina tanta, ut mirabile videretur, unde tam insignis militiæ scientia homini inter literas nato. Justin.

a great advance towards conquering the enemy, to know how to conquer one's self, in this school* anciently were taught the great maxims of true policy, the rules of every kind of duty, the motives for a true discharge of them, what we owe our country, the right use of authority, wherein true courage consists; in a word the qualities that form the good citizen, statesman, and great captain.

He possessed all the ornaments of the mind; he had the talent of speaking in perfection, and was well versed in the most sublime sciences. But a modest reserve threw a veil over all those excellent qualities, which still augmented their value, and of which he knew not what it was to be ostentatious. Spintharus, in giving his character, said, "† that he never "had met with a man that knew more and spoke less."

It may be said therefore of Epaminondas, that he falsified the proverb, which treated the Bœotians as gross and stupid. This was their common ‡ charasteristic, and was imputed to the gross air of the country, as the Athenian delicacy of taste was attributed to the subtilty of the air they breathed. Horace says, that to judge of Alexander from his bad taste of poetry, one would swear him a true Bœotian;

Bœotum in crasso jurares aere natum. Epist. i. l. 2.

"In thick Bœotian air you'd swear him born."

When Alcibiades was reproached with having little inclination to music he thought fit to make this excuse: "it is for "Thebans § to sing as they do, who know not how to speak." Pindar and Plutarch, who had very little of the soil in them, and who are proofs that genius is of all nations, do themselves condemn the stupidity of their countrymen. Epaminondas did honour to his country, not only by the greatness of his military exploits, but by that sort of merit which results from elevation of genius and the study of science.

I shall conclude his portrait and character with a circumstance that gives place in nothing to all his other excellencies, and which may in some sense be preferred to them, as it expresses a good heart, and a tender and sensible spirit; qualities very rare amongst the great, but infinitely more estimable than all those splendid attributes, which the vulgar of mankind commonly gaze at with admiration, and seem almost the only objects worthy either of being imitated or envied. The victory at Leuctra had drawn the eyes and admiration of all the

* The works of Plato, Xenophon, and Aristotle, are proofs of this.

† Plut. de audit. p. 39.

‡ Inter locorum naturas quantum intersit, videmus—Athenis tenue cœlum, ex quo acutiores etiam putantur Attici; crassum Thebis, itaque pingues Thebani. Cic. de fano, n. 7.

§ They were great musicians.

neighbouring people upon Epaminondas, who looked upon him as the support and restorer of Thebes, as the triumphant conqueror of Sparta, as the deliverer of all Greece; in a word as the greatest man, and the most excellent captain that ever was in the world. In the midst of this universal applause so capable of making the general of an army forget the man for the victor, Epaminondas, little sensible to so affecting and so deserved a glory, "* my joy," said he, "arises from my sense "of that which the news of my victory will give my father "and my mother."

Nothing in history seems so valuable to me as such sentiments which do honour to human nature, and proceed from a heart, which neither false glory nor false greatness have corrupted. I confess it is with grief I see these noble sentiments daily expire amongst us, especially in persons whose birth and rank raise them above others, who, too frequently, are neither good fathers, good sons, good husbands, nor good friends, and who would think it a disgrace to them to express for a father and mother the tender regard, of which we have here so fine an example from a pagan.

Until Epaminondas's time, two cities had exercised alternately a kind of empire over all Greece. The justice and moderation of Sparta had at first acquired it a distinguished preeminence, which the pride and haughtiness of its generals, and especially of Pausanias, soon lost it. The Athenians, until the Peloponnesian war, held the first rank, but in a manner scarce discernable in any other respect, than their care in acquitting themselves worthily, and in giving their inferiors just reason to believe themselves their equals. They judged at that time and very justly, that the true method of commanding and of continuing their power, was to evidence their superiority only by services and benefactions. Those times, so glorious for Athens, were of about 45 years continuance, and they retained a part of that preeminence during the 27 years of the Peloponnesian war, which make in all the 72 or 73 years, which Demosthenes gives to the duration of their empire† : but for this latter space of time, the Greeks, disgusted by the haughtiness of Athens, received no laws from that city without reluctance. Hence the Lacedæmonians became again the arbiters of Greece, and continued so from the time Lysander made himself master of Athens, until the first war undertaken by the Athenians, after their re-establishment by Conon, to withdraw themselves and the rest of the Greeks from the tyranny of Sparta, which was now grown more insolent than ever. At length Thebes disputed the supremacy, and by the exalted merit of a single man, saw itself at the head of all Greece. But that glorious condition was of no long continu-

* Plut. in Coriol. p. 215. † Demost. Philip. iii. p. 89.

ance; and the death of Epaminondas, as we have already observed, plunged it again into the obscurity in which he found it.

Demosthenes remarks, in the passage above cited, that the pre-eminence granted voluntarily either to Sparta or Athens, was a pre-eminence of honour, not of dominion, and that the intent of Greece was to preserve a kind of equality and independence in the other cities. Hence, says he, when the governing city attempted to ascribe to itself what did not belong to it, and aimed at any innovations contrary to the rules of justice and established customs, all the Greeks thought themselves obliged to have recourse to arms, and without any motive of personal discontent, to espouse with ardour the cause of the injured.

I shall add here another very judicious reflection from Polybius †. He attributes the wise conduct of the Athenians, in the times I speak of, to the ability of the generals who were then at the head of their affairs; and he makes use of a comparison which explains, not unhappily, the character of that people. A vessel without a master, says he, is exposed to great dangers, when every one insists upon its being steered according to his opinion, and will comply with no other measures. If then a rude storm attacks it, the common danger conciliates and unites them; they abandon themselves to the pilot's skill, and all the rowers doing their duty, the ship is saved, and in a state of security. But if the tempest ceases, and when the weather grows calm again, the discord of the mariners revives; if they will hearken no longer to the pilot, and some are for continuing the voyage, whilst others resolve to stop in the midst of their course; if on one side they loose their sails, and furl them on the other; it often happens, that after having escaped the most violent storms, they are shipwrecked even in the port. This, says Polybius, is a natural image of the Athenian republic. As long as it suffered itself to be guided by the wise counsels of an Aristides, a Themistocles, a Pericles, it came off victorious from the greatest dangers. But prosperity blinded and ruined it; following no longer any thing but caprice, and being become too insolent to be advised or governed, it plunged itself into the greatest misfortunes.

SECTION VIII.

DEATH OF EVAGORAS, KING OF SALAMIN.—ADMIRABLE CHARACTER OF THAT PRINCE.

THE third year of the 101st Olympiad *, soon after the Thebans had destroyed Platæa and Thespiæ, as has been observed before, Evagoras, king of Salamin, in the isle of Cyprus,

† Polyb. l. vii. p. 488.

* A. M. 3630. Ant. J. C. 374. Diod. l. xv. p. 363.

of whom much has been already said, was assassinated by one of his eunuchs. His son Nicocles succeeded him. He had a fine model before him in the person of his father; and he seemed to make it his duty to be entirely intent upon treading in his steps †. When he took possession of the throne, he found the public treasures entirely exhausted, by the great expences his father had been obliged to be at in the long war between him and the king of Persia. He knew that the generality of princes, upon like occasions, thought every means just for the re-establishment of their affairs; but for him he acted upon different principles. In his reign there was no talk of banishment, taxes, and confiscation of estates. The public felicity was his sole object, and justice his favourite virtue. He discharged the debts of the state gradually, not by crushing the people with excessive imposts, but by retrenching all unnecessary expences, and by using a wise economy in the administration of his revenue. "I am assured ‡," said he, "that no "citizen can complain that I have done him the least wrong; "and I have the satisfaction to know that I have enriched "many with an unsparing hand." He believed this kind of vanity, if it be vanity, might be permitted in a prince, and that it was glorious for him to have it in his power to make his subjects such a defiance.

* He piqued himself also in particular upon another virtue, which is the more admirable in princes, as very uncommon in their fortune; I mean temperance. It is most amiable, but very difficult, in an age and a fortune, to which every thing is lawful, and wherein pleasure, armed with all her arts and attractions, is continually lying in ambush for a young prince, and preventing his desires, to make a long resistance against the violence and insinuation of her soft assaults. Nicocles gloried in having never known any woman besides his wife during his reign, and was amazed that all other contracts of civil society should be treated with due regard, whilst that of marriage, the most sacred and inviolable of obligations, was broke through with impunity, and that men should not blush to commit an infidelity in respect to their wives, of which, should their wives be guilty, it would throw them into the utmost anguish and despair.

What I have said of the justice and temperance of Nicocles, Isocrates puts into that prince's own mouth; and it is not probable that he should make him speak in such a manner if his conduct had not agreed with such sentiments. It is in a discourse, supposed to be addressed by that king to his people, wherein he describes to them the duties of subjects to their princes; love, respect, obedience, fidelity, and devotion to

† Isocrat. in Nicoc. p. 64. ‡ Ibid. p. 65, 66. * Ibid. p. 64.

their service; and to engage them the more effectually to the discharge of those duties, he does not disdain to give them an account of his own conduct and sentiments.

† In another discourse, which precedes this, Isocrates explains to Nicocles all the duties of the sovereignty, and makes excellent reflections upon that subject, of which I can repeat here only a very small part. He begins by telling him, that the virtue of private persons is much better supported than his own, by the mediocrity of their condition, by the employments and cares inseparable from it, by the misfortunes to which they are frequently exposed, by their distance from pleasures and luxury, and particularly, by the liberty which their friends and relations have of giving them advice; whereas the generality of princes have none of these advantages. He adds, that a king, who would make himself capable of governing well, ought to avoid an idle and inactive life, should set apart a proper time for business and the public affairs, should form his council of the most able and experienced persons in his kingdom, should endeavour to make himself as much superior to others by his merit and wisdom, as he is by his dignity, and especially acquire the love of his subjects, and for that purpose love them sincerely, and look upon himself as their common father. "Persist," said he, "in the religion you have received "from your forefathers; but be assured that the most grateful "adoration and sacrifice that you can offer to the Divinity, "is that of the heart, in rendering yourself good and just. "Show, upon all occasions, so high a regard for truth, that a "single word from you may be more confided in than the oath "of others. Be a warrior, by your ability in military affairs, "and by such a warlike provision as may intimidate your ene"mies: but let your inclinations be pacific, and be rigidly "exact in never pretending to, or undertaking any thing un"justly. The only certain proof that you have reigned well, "will be the power of hearing this testimony to yourself; "that your people are become both more happy, and more "wise, under your government."

What seems to me most remarkable in this discourse, is, that the advice which Isocrates gives the king is neither attended with praises, nor with those studied reservations and artificial turns, without which fearful and modest truth dares not venture to approach the throne. This is most worthy of applause, and more for the prince's than the writer's praise. Nicocles far from being offended at these councils, received them with joy; and to express his gratitude to Isocrates, made him a present of 20 talents, that is to say, 20,000 crowns *.

† Isocrat. ad Nicoc. * Plut. in vit. Isoc. p. 838.

SECTION IX.

ARTAXERXES MNEMON UNDERTAKES THE REDUCTION OF EGYPT.

ARTAXERXES ¶, after having given his people a relaxation of several years, had formed the design of reducing Egypt, which had shaken off the Persian yoke long before, and made great preparations for war for that purpose. Achoris, who then reigned in Egypt, and had given Evagoras powerful aid against the Persians, foreseeing the storm, raised abundance of troops of his own subjects, and took into his pay a great body of Greeks, and other auxiliary soldiers, of whom Chabrias had the command.* He had accepted that office without the authority of the republic.

Pharnabasus, having been charged with this war, sent to Athens to complain that Chabrias had engaged himself to serve against his master, and threatened the republic with the king's resentment, if he was not immediately recalled. He demanded at the same time Iphicrates, another Athenian, who was looked upon as one of the most excellent captains of his time, to give him the command of the body of Greek troops in the service of his master. The Athenians, who had a great interest in the continuance of the king's friendship, recalled Chabrias, and ordered him, upon pain of death, to repair to Athens by a certain day. Iphicrates was sent to the Persian army.

The preparations of the Persians went on so slowly, that two whole years elapsed before they entered upon action. Achoris,† king of Egypt, died in that time, and was succeeded by Psammuthis, who reigned but a year. Nephretitus was the next; and four months after, Nectanebis, who reigned 10 or 12 years.

‡ Artaxerxes, to draw more troops out of Greece, sent ambassadors thither, to declare to the several states, that the king's intent was they should all live in peace with each other, conformably to the treaty of Antalcides, that all garrisons should be withdrawn, and all the cities suffered to enjoy their liberty under their respective laws. All Greece received this declaration with pleasure except the Thebans, who refused to conform to it.

§ At length, every thing being in readiness for the invasion of Egypt, a camp was formed at Acæ, since called Ptolemais, in Palestine, the place appointed for the general rendezvous. In a review there, the army was found to consist of 200,000

¶ A. M. 3627. Ant. J. C. 377. Diod. l. xv. p 328, et 347.
* Cor. Nep. in Chab. et in Iphic. † Euseb. in Chron.
‡ A. M. 3680. Ant. J. C. 374. Diod. l. xv. p. 355.
§ Diod. l. xv. p. 358, 359.

Persians, under the command of Pharnabasus, and 20,000 Greeks, under Iphicrates. The forces at sea were in proportion to those at land; their fleet consisting of 300 galleys, besides 200 vessels of 30 oars, and a prodigious number of barks, to transport the necessary provisions for the fleet and army.

The army and fleet began to move at the same time, and that they might act in concert, they separated from each other as little as possible. This war was to open with the siege of Pelusium; but so much time had been given the Egyptians, that Nectanebis had rendered the approach to it impracticable both by sea and land. The fleet, therefore, instead of making a descent, as had been projected, sailed forwards, and entered the mouth of the Nile called Mendesium. The Nile at that time emptied itself into the sea by seven different channels, of which only two* remain at this day; and at each of those mouths there was a fort with a good garrison to defend the entrance. The Mendesium not being so well fortified as that of Pelusium, where the enemy was expected to land, the descent was made with no great difficulty. The fort was carried sword in hand, and no quarter given to those who were found in it.

After this signal action, Iphicrates thought it advisable to re-embark upon the Nile without loss of time, and to attack Memphis, the capital of Egypt. If that opinion had been followed before the Egyptians had recovered the panic into which so formidable an invasion, and the blow already received, had thrown them, they had found the capital without any defence, it had inevitably fallen into their hands, and all Egypt been reconquered. But the gross of the army not being arrived, Pharnabasus believed it necessary to wait its coming up, and would undertake nothing till he had reassembled all his troops, under pretext, that they would then be invincible, and that there would be no obstacle capable of withstanding them.

Iphicrates, who knew that in affairs of war especially, there are certain favourable and decisive moments, which it is absolutely proper to seize, judged quite differently, and in despair to see an opportunity suffered to escape, that might never be retrieved, he made pressing instances for permission to go at least with the 20,000 men under his command. Pharnabasus refused to comply with that demand, out of abject jealousy; apprehending, that if the enterprize succeeded, the whole glory of the war would redound to Iphicrates. This delay gave the Egyptians time to look about them. They drew all their troops together into a body put a good garrison into Memphis, and with the rest of their army kept the field, and harassed the Persians in such a manner, that they

* Damietta and Rosetta.

prevented their advancing further into the country. After which came on the inundation of the Nile, which laying all Egypt under water, the Persians were obliged to return into Phœnicia, having first lost ineffectually the best part of their troops.

Thus this expedition, which had cost immense sums, and for which the preparations alone had given so much difficulty for upwards of two years, entirely miscarried, and produced no other effect than an irreconcilable enmity between the two generals who had the command of it. Pharnabasus, to excuse himself, accused Iphicrates of having prevented its success; and Iphicrates, with much more reason, laid all the fault upon Pharnabasus. But well assured that the Persian lord would be believed at his court in preference to him, and remembering what had happened to Conon, to avoid the fate of that illustrious Athenian, he chose to retire secretly to Athens in a small vessel which he hired. Pharnabasus caused him to be accused there of having rendered the expedition against Egypt abortive. The people of Athens made answer, that if he could be convicted of that crime, he should be punished as he deserved; but his innocence was too well known at Athens to give him any disquiet upon that account. It does not appear that he was ever called in question about it; and some time after, the Athenians declared him sole admiral of their fleet.

* Most of the projects of the Persian court miscarried by their slowness in putting them in execution. Their generals' hands were tied up, and nothing was left to their discretion. They had a plan of conduct in their instructions from which they did not dare to depart. If any accident happened that had not been foreseen and provided for, they must wait for new orders from court, and before they arrived, the opportunity was entirely lost. Iphicrates, having observed that Pharnabasus took his resolutions with all the presence of mind and penetration that could be desired in an accomplished general †, asked him one day, how it happened that he was so quick in his views, and so slow in his actions? "It is," replied Pharnabasus, "because my views depend only upon me, "but their execution upon my master."

SECTION X.

THE LACEDÆMONIANS SEND AGESILAUS TO THE AID OF TACHOS.—HIS DEATH.

AFTER the battle or Mantinæa ‡, both parties, equally weary of the war, had entered into a general peace with all the other

* Diod. l. xv. p. 358. † Ibid. 376.
‡ Plut. in Agesil. p. 616—618. Diod. l. xv. p. 397—401.

states of Greece, upon the king of Persia's plan, by which the enjoyment of its laws and liberties was secured to each city, and the Messenians included in it, notwithstanding all the opposition and intrigues of the Lacedæmonians to prevent it. Their rage upon this occasion separated them from the other Greeks. They were the only people who resolved to continue the war, from the hope of recovering the whole country of Messenia in a short time. That resolution, of which Agesilaus was the author, occasioned him to be justly regarded as a violent and obstinate man, insatiable of glory and command, who was not afraid of involving the republic again in inevitable misfortunes, from the necessity to which the want of money exposed them of borrowing great sums, and of levying great imposts, instead of taking the favourable opportunity of concluding a peace, and of putting an end to all their evils.

* Whilst this passed in Greece, Tachos, who had ascended the throne of Egypt, drew together as many troops as he could, to defend himself against the king of Persia, who meditated a new invasion of Egypt, notwithstanding the ill success of his past endeavours to reduce that kingdom.

For this purpose Tachos sent into Greece, and obtained a body of troops from the Lacedæmonians, with Agesilaus to command them, whom he promised to make generalissimo of his army. The Lacedæmonians were exasperated against Artaxerxes, from his having forced them to include the Messenians in the late peace, and were fond of taking this occasion to express their resentment. Chabrias went also into the service of Tachos, but of his own head, and without the republic's participation. This commission did Agesilaus no honour. It was thought below the dignity of a king of Sparta, and a great captain, who had made his name glorious throughout the world, and was then more than 80 years old, to receive the pay of an Egyptian, and to serve a barbarian who had revolted against his master.

When he landed in Egypt, the king's principal generals, and the great officers of his house, came to his ship to receive and make their court to him. The rest of the Egyptians were as solicitous to see him, from the great expectation which the name and renown of Agesilaus had excited in them, and came in multitudes to the shore for that purpose. But when instead of a great and magnificent prince, according to the idea his exploits had given them of him, they saw nothing splendid or majestic either in his person or equipage, and saw only an old man of a mean aspect and small body, without any appearance, and dressed in a bad robe of a very coarse stuff, they were seized

* A. M. 3641. Ant. J. C. 363. Xenoph. de reg. Agesil. p. 663. Cor. Nep. in Agesil. c. vii.

with an immoderate disposition to laugh, and applied the fable of the mountain in labour to him.

When he met king Tachos, and had joined his troops with those of Egypt, he was very much surprised at not being appointed general of the whole army, as he expected, but only of the foreign troops; that Chabrias was made general of the sea-forces, and that Tachos retained the command in chief to himself, which was not the only mortification he had experienced.

Tachos came to a resolution to march into Phœnicia, thinking it more advisable to make that country the seat of the war, than to expect the enemy in Egypt. Agesilaus, who knew better, represented to him in vain, that his affairs were not sufficiently established to admit his removing out of his dominions; that he would do much better to remain in them, and content himself with acting by his generals in the enemy's country. Tachos despised this wise counsel, and expressed no less disregard for him on all other occasions. Agesilaus was so much incensed at such conduct, that he joined the Egyptians, who had taken arms against him during his absence, and had placed Nectanebis his * cousin upon the throne. Agesilaus, abandoning the king to whose aid he had been sent, and joining the rebel who had dethroned him, alleged in justification of himself, that he was sent to the assistance of the Egyptians; and that they, having taken up arms against Tachos, he was not at liberty to serve against them without new orders from Sparta. He dispatched expresses thither, and the instructions he received were to act as he should judge most advantageous for his country. He immediately declared for Nectanebis. Tachos, obliged to quit Egypt, retired to Sidon, from whence he went to the court of Persia. Artaxerxes not only forgave him his fault, but added to his clemency the command of his troops against the rebels.

Agesilaus covered so criminal a conduct with the veil of the public utility. But, says Plutarch, remove that delusive blind, the most just and only true name which can be given the action is that of perfidy and treason. It is true the Lacedæmonians, making the glorious and the good consist principally in the service of that country which they idolized, knew no other justice than what tended to the augmentation of the grandeur of Sparta, and the extending of its dominions. I am surprised so judicious an author as Xenophon should endeavour to palliate a conduct of this kind, by saying only that Agesilaus attached himself to that of the two kings who seemed the best affected to Greece.

At the same time, a third prince of the city of Mendes set up for himself, to dispute the crown with Nectanebis. This

* Diodorus calls him his son; Plutarch, his cousin.

new competitor had an army of 100,000 men to support his pretensions. Agesilaus gave his advice to attack them before they were exercised and disciplined. Had that counsel been followed, it had been easy to have defeated a body of people, raised in haste, and without any experience in war. But Nectanebis imagined that Agesilaus only gave him this advice to betray him in consequence, as he had done Tachos. He therefore gave his enemy time to discipline his troops, who soon after reduced him to retire into a city, fortified with good walls, and of very great extent. Agesilaus was obliged to follow him thither, where the Mendesian prince besieged him. Nectanebis would then have attacked the enemy before the works he had begun were far advanced, and pressed Agesilaus to that purpose; but he refused his compliance at first, which extremely augmented the suspicions conceived of him. At length, when he saw the work in a sufficient forwardness, and that there remained only as much ground between the two ends of the line as the troops within the city might occupy, drawn up in a battle, he told Nectanebis that it was time to attack the enemy, that their own lines would prevent their surrounding him, and that the interval between them was exactly the space he wanted, for ranging his troops in such a manner as they might all act together effectively. The attack was executed according to Agesilaus's expectation; the besiegers were beaten, and from henceforth Agesilaus conducted all the operations of the war with so much success, that the enemy-prince was always overcome, and at last taken prisoner.

The following winter,* after having well established Nectanebis, he embarked to return to Lacedæmon, and was driven by contrary winds upon the coast of Africa, into a place called the Port of Menelaus, where he fell sick and died, at the age of 84 years. He had reigned 41 of them at Sparta, and of those 41, he had passed 30 with the reputation of the greatest and most powerful of all the Greeks, and had been looked upon as the leader and king of almost all Greece, till the battle of Leuctra. His latter years did not entirely support the reputation he had acquired; and Xenophon, in his eulogium of this prince, wherein he gives him the preference to all other captains, has been found to exaggerate his virtues, and extenuate his faults too much.

The body of Agesilaus was carried to Sparta. Those who were about him not having honey, with which it was the Spartan custom to cover the bodies they would embalm, made use of wax in its stead. His son Archidamus succeeded to the throne, which continued in his house down to Agis, who was the fifth king of the line of Agesilaus.

* A. M. 3643. Ant. J. C. 361.

Towards the end of the Egyptian war, the greatest part of the provinces in subjection to Persia revolted.

Artaxerxes Mnemon had been the involuntary occasion of this defection. That prince, of himself, was good, equitable, and benevolent. He loved his people, and was beloved by them. He had abundance of mildness and sweetness of temper in his character; but that easiness degenerated into sloth and luxury, and particularly in the latter years of his life, in which he discovered a dislike for all business and application, from whence the good qualities which he otherwise possessed, as well as his beneficent intentions, became useless, and without effect. The nobility and governors of provinces, abusing his favour and the infirmities of his great age, oppressed the people, treated them with insolence and cruelty, loaded them with taxes, and did every thing in their power to render the Persian yoke insupportable.

The discontent became general, and broke out after long suffering, almost at the same time on all sides. Asia Minor, Syria, Phœnicia, and many other provinces, declared themselves openly, and took up arms. The principal leaders of the conspiracy were Ariobarzanes, prince of Phrygia, Mausolus king of Caria, Orontes governor of Mysia, and Autophradates governor of Lydia. Datames, of whom mention has been made before, and who commanded in Cappadocia, was also engaged in it. By this means half the revenues of the crown were on a sudden diverted into different channels, and the remainder did not suffice for the expences of a war against the revolters, had they acted in concert. But their union was of no long continuance; and those who had been the first and most zealous in shaking off the yoke, were also the foremost in resuming it, and in betraying the interests of the others, to make their peace with the king.

The provinces of Asia Minor, on withdrawing from their obedience, had entered into a confederacy for their mutual defence, and had chosen Orontes, governor of Mysia, for their general. They had also resolved to add 20,000 foreign troops to those of the country, and had charged the same Orontes with the care of raising them. But when he had got the money for that service into his hands, with the addition of a year's pay, he kept it for himself, and delivered to the king the persons who had brought it from the revolted provinces.

Reomithras, another of the chiefs of Asia Minor, being sent into* Egypt to negociate succours, committed a treachery of a like nature. Having brought from that country 500 talents and 50 ships of war, he assembled the principal revolters at

* Diodorus says he was sent to Tachos, but it is more likely that it was Nectanebis.

Leucas, a city of Asia Minor, under pretence of giving them an account of his negociation, seized them all, delivered them to the king to make his peace, and kept the money he had received in Egypt for the confederacy. Thus this formidable revolt, which had brought the Persian empire to the very brink of ruin, dissolved of itself, or, to speak more properly, was suspended for some time.

SECTION XI.

TROUBLES AT THE COURT OF ARTAXERXES CONCERNING HIS SUCCESSOR.—DEATH OF THAT PRINCE.

THE end of Artaxerxes's reign abounded with cabals.† The whole court were divided into factions in favour of one or other of his sons, who pretended to the succession. He had 150 by his concubines, who were in number 360, and three by his lawful wife Atossa; Darius, Ariaspes, and Ochus. To put a stop to these practices, he declared Darius, the eldest, his successor; and to remove all cause of disputing that prince's right after his death, he permitted him to assume from thenceforth the title of king, and to wear the royal‡ tiara. But the young prince was for having something more real; besides which, the refusal of Artaxerxes to give him one of his concubines, whom he had demanded, had extremely incensed him, and he formed a conspiracy against his father's life, wherein he engaged 50 of his brothers.

It was Tiribasus, of whom mention has been made already, who contributed the most to his taking so unnatural a resolution, from a like subject of discontent against the king; who, having promised to give him first one of his daughters in marriage, and then another, broke his word both times, and married them himself: such abominable incests being permitted at that time in Persia, the religion of the nation not prohibiting them.

The number of the conspirators was already very great, and the day fixed for the execution, when an eunuch, well informed of the whole plot, discovered it to the king. Upon that information, Artaxerxes thought it would be highly imprudent to despise so great a danger by neglecting a strict inquiry into it; but that it would be much more so, to give credit to it without certain and unquestionable proof. He assured himself of it with his own eyes. The conspirators were suffered

† Plut. in Artax. p. 1024—1027. Diod. l. xv. p. 400. Justin. l. x, c. 1, 2.

‡ This tiara was a turban, or kind of head dress, with the plume of feathers standing upright upon it. The seven counsellors had also plumes of feathers, which they wore aslant, and before. All others wore them aslant, and behind.

to enter the king's apartment, and then seized. Darius and all his accomplices were punished as they deserved.

After the death of Darius, the cabals began again. Three of his brothers were competitors, Ariaspes, Ochus, and Arsames. The two first pretended to the throne in right of birth, being the sons of the queen. The third had the king's favour, who tenderly loved him, though only the son of a concubine. Ochus, promoted by his restless ambition, studied perpetually the means to rid himself of both his rivals. As he was equally cunning and cruel, he employed his craft and artifice against Ariaspes, and his cruelty against Arsames. Knowing the former to be extremely simple and credulous, he made the eunuchs of the palace, whom he had found means to corrupt, threaten him so terribly in the name of the king his father, that expecting every moment to be treated as Darius had been, he poisoned himself to avoid it. After this there remained only Arsames to give him umbrage, because his father, and all the world, considered that prince as most worthy of the throne, from his ability and other excellent qualities. Him he caused to be assassinated by Harpates, son of Tiribasus.

This loss, which followed close upon the other, and the exceeding wickedness with which both were attended, gave the old king a grief that proved mortal: nor is it surprising that at his age he should not have strength enough to support so great an affliction. * He sunk under it into his tomb, after a reign of 48 years, which might have been called happy, if not interrupted by many revolts. That of his successor will be no less disturbed with them.

SECTION XII.

CAUSES OF THE FREQUENT INSURRECTIONS AND REVOLTS IN THE PERSIAN EMPIRE.

I HAVE taken care, in relating the seditions that happened in the Persian empire, to observe from time to time the abuses which occasioned them. But as these revolts were more frequent than ever in the latter years, and will be more so, especially in the succeeding reign, I thought it would be proper to unite here, under the same point of view, the different causes of such insurrections, which foretel the approaching decline of the Persian empire.

I. After the reign of Artaxerxes Longimanus, the kings of Persia abandoned themselves more and more to the charms of voluptuousness and luxury, and the delights of an indolent and inactive life. Shut up generally in their palaces amongst women, and a crowd of flatterers, they contented themselves

* A. M. 3642. Ant. J. C. 358.

with enjoying, in soft effeminate ease and idleness, the pleasure of universal command, and made their grandeur consist in the splendid glare of riches, and an expensive magnificence.

II. They were besides princes of no great talents for the conduct of affairs, of small capacity to govern, and void of taste for glory. Not having a sufficient extent of mind to animate all the parts of so vast an empire, nor ability to support the weight of it, they transferred to their officers the cares of public business, the fatigues of commanding armies, and the dangers which attend the execution of great enterprises; confining their ambition to bearing alone the lofty title of the great king, and the king of kings.

III. The great officers of the crown, the government of the provinces, the command of armies, were generally bestowed upon people without either service or merit. It was the credit of the favourites, the secret intrigues of the court, the solicitations of the women of the palace, which determined the choice of the persons who were to fill the most important posts of the empire; and appropriated the rewards due to the officers who had done the state real service to their own creatures.

IV. These courtiers, often out of a base, mean jealousy of the merit that gave them umbrage, and reproached their small abilities, removed their rivals from public employments, and rendered their talents useless to the state. * Sometimes they would even cause their fidelity to be suspected by false informations, bring them to trial as criminals against the state, and force the king's most faithful servants, for their defence against their calumniators, to seek their safety in revolting, and in turning those arms against their prince, which they had so often made triumph for his glory, and the service of the empire.

V. The ministers, to hold the generals in dependence, restrained them under such limited orders, as obliged them to let slip the occasions of conquering, and prevented them, by attending new orders, from pushing their advantages. They also often made them responsible for their bad success, after having let them want every thing necessary for the service.

VI. The kings of Persia had extremely degenerated from the frugality of Cyrus, and the ancient Persians, who contented themselves with cresses and sallads for their food, and water for their drink. The whole nobility had been infected with the contagion of this example. In retaining the single meal of their ancestors, they made it last during the greatest part of the day, and prolonged it far into the night by drinking to excess; and far from being ashamed of drunkenness, they

* Pharnabazus, Tiribazus, Datames, &c.

made it their glory, as we have seen in the example of young Cyrus.

VII. The extreme remoteness of the provinces, which extended from the Caspian and Euxine to the Red sea and Æthiopia, and from the rivers Ganges and Indus to the Ægean sea, was a great obstacle to the fidelity and affection of the people, who never had the satisfaction to enjoy the presence of their masters; who knew them only by the weight of their taxations, and by the pride and avarice of their satraps, or governors; and who, in transporting themselves to the court, to make their demands and complaints there, could not hope to find access to princes, who believed it contributed to the majesty of their persons to make themselves inaccessible and invisible.

VIII. The multitude of the provinces in subjection to Persia, did not compose an uniform empire, nor the regular body of a state, whose members were united by the common ties of interest, manners, language, and religion, and animated with the same spirit of government, under the guidance of the same laws. It was rather a confused, disjointed, tumultuous, and even forced assemblage of different nations, formerly free and independent, of whom some who were torn from their native countries and the sepulchres of their forefathers, saw themselves with pain transported into unknown regions, or among enemies, where they persevered to retain their own laws and customs, and a form of government peculiar to themselves. These different nations, who not only lived without any common tie or relation among them, but with a diversity of manners and worship, and often with antipathy of characters and inclinations, desired nothing so ardently as their liberty, and re-establishment in their own countries. All these people therefore were unconcerned for the preservation of an empire, which was the sole obstacle to their so warm and just desires, and could not affect a government that treated them always as strangers and subjected nations, and never gave them any share in its authority or privileges.

IX. The extent of the empire, and its remoteness from the court, made it necessary to give the viceroys of the frontier provinces a very great authority in every branch of government; to raise and pay armies; to impose tribute; to adjudge the differences of cities, provinces, and vassal kings; and to make treaties with the neighbouring states. A power so extensive and almost independent, in which they continued many years without being changed, and without colleagues or council to deliberate upon the affairs of their provinces, accustomed them to the pleasure of commanding absolutely, and of reigning. In consequence of which, it was with great repug-

stance they submitted to be removed from their governments, and often endeavoured to support themselves in them by force of arms.

X. The governors of provinces, the generals of armies, and all the other officers and ministers, thought it for their honour to imitate in their equipages, tables, moveables, and habits, the pomp and splendour of the court in which they had been educated. To support so destructive a pride, and to furnish out expences so much above the fortunes of private persons, they were reduced to oppress the subjects under their jurisdiction which exorbitant taxes, flagrant extortions, and the shameful traffic of a public venality, that set those offices to sale for money, which ought to have been granted only to merit. All that vanity lavished, or luxury exhausted, was made good by mean arts, and the violent rapaciousness of an insatiable avarice.

These gross irregularities, and abundance of others, which remained without remedy, and which were daily augmented by impunity, tired the people's patience, and occasioned a general discontent amongst them, the usual forerunner of the ruin of states. Their just complaints, long time despised, were followed by an open rebellion of several nations, who endeavoured to do themselves that justice by force, which was refused to their remonstrances. In such a conduct, they failed in the submission and fidelity which subjects owe to their sovereigns; but paganism did not carry its lights so far, and was not capable of so sublime a perfection, which was reserved for a religion that teaches, that no pretext, no injustice, no vexation, can ever authorise the rebellion of a people against their prince.

BOOK XIII.

THE

HISTORY

OF THE

PERSIANS AND GRECIANS.

SECTION I.

OCHUS ASCENDS THE THRONE OF PERSIA.—HIS CRUELTIES.—REVOLT OF SEVERAL NATIONS.

THE more the memory of Artaxerxes Mnemon was honoured and revered throughout the whole empire, the more Ochus believed he had reason to fear for himself; convinced, that in succeeding to him, he should not find the same favourable dispositions in the people and nobility, of whom he had made himself the horror by the murder of his two brothers. * To prevent that aversion from occasioning his exclusion, he prevailed upon the eunuchs, and others about the king's person, to conceal his death from the public. He began by taking upon himself the administration of affairs, giving orders, and sealing decrees in the name of Artaxerxes, as if he had been still alive; and by one of these decrees, he caused himself to be proclaimed king throughout the whole empire, always by the order of Artaxerxes. After having governed in this manner almost ten months, believing himself sufficiently established, he at length declared the death of his father, and ascended the throne, † taking upon himself the name of Artaxerxes. Authors, however, most frequently gave him that of Ochus, by which name I shall generally call him in the sequel of this history.

Ochus was the most cruel and wicked of all the princes of his race, as his actions soon explained. In a very short time the palace and the whole empire were filled with his murders. To ‡remove from the revolted provinces all means of setting some other of the royal family upon the throne, and to rid himself at once of all trouble that the princes and princesses of

* Polyæn. Stratag. vii.
† A. M. 3644. Ant. J. C. 360.
‡ Justin. l. x. c. 3.

the blood might occasion him, he put them all to death, without regard to sex, age, or proximity of blood. He caused his own sister Ocha, whose daughter he had married, to be buried alive †; and having shut up one of his uncles, with 100 of his sons and grandsons, in a court of the palace, he ordered them all to be shot to death with arrows, only because those princes were much esteemed by the Persians for their probity and valour. That uncle is apparently the father of Sisygambis, the mother of Darius Codomanus: ‡ for Quintus Curtius tells us, that Ochus had caused 80 of her brothers with her father to be massacred in one day. He treated with the same barbarity, throughout the whole empire, all those who gave him any umbrage, sparing none of the nobility whom he suspected of the least discontent whatsoever.

§ The cruelties exercised by Ochus did not deliver him from inquietude. Artabasus, governor of one of the Asiatic provinces, engaged Chares the Athenian, who commanded a fleet and a body of troops in those parts, to assist him, and with his aid defeated an army of 70,000 men sent by the king to reduce him. Artabasus, in reward of so great a service, made Chares a present of money to defray the whole expences of his armament. The king of Persia resented exceedingly this conduct of the Athenians in regard to him. They were at that time employed in the war of the allies. The king's menace to join their enemies with a numerous army obliged them to recal Chares.

‖ Artabasus, being abandoned by them, had recourse to the Thebans, of whom he obtained 5000 men, whom he took into his pay, with Pamenes to command them. This reinforcement put him into a condition to acquire two other victories over the king's troops. Those two actions did the Theban troops and their commander great honour. Thebes must have been extremely incensed against the king of Persia, to send so powerful a succour to his enemies, at a time when that republic was engaged in a war with the Phocæans. It was perhaps an effect of their policy, to render themselves more formidable, and to enhance the price of their alliance. * It is certain that soon after they made their peace with the king, who paid them 300 talents, that is to say, 300,000 crowns. Artabasus, destitute of all support, was overcome at last, and obliged to take refuge with Philip of Macedon.

Ochus being delivered at length from so dangerous an enemy, turned all his thoughts on the side of Egypt, which had revolted long before. About the same time, several consider-

† Val. Max. l. ix. c. 2. ‡ Quint. Curt. l. x. c. 5.
§ A. M. 3648. Ant. J. C. 356. Diod. l. xvi. p. 433, 434.
‖ A. M. 3651. Ant. J. C. 353. * Diod. l. xvi. p. 438.

able events happened in Greece, which have little or no relation with the affairs of Persia. I shall insert them here, after which I shall return to the reign of Ochus, not to interrupt the series of his history.

SECTION II.

WAR OF THE ALLIES AGAINST THE ATHENIANS.

SOME few years after the revolt of Asia Minor †, of which I have been speaking, in the third year of the 150th Olympiad, Chio, Cos, Rhodes, and Byzantium, took up arms against Athens, upon which till then they had depended. To reduce them, they employed both great forces and great captains, Chabrias, Iphicrates, and Timotheus. ‡ They were the last of the Athenian generals who did honour to their country; no one after them being distinguished by merit or reputation.

§ Chabrias had already acquired a great name, when having been sent against the Spartans to the aid of the Thebans, and seeing himself abandoned in the battle by the allies, who had taken flight, he sustained alone the charge of the enemy; his soldiers, by his order, having closed their files with one knee upon the ground covered with their bucklers, and presented their pikes in front, in such a manner, that they could not be broke, and Agesilaus, though victorious, was obliged to retire. The Athenians erected a statue to Chabrias in the attitude he had fought.

Iphicrates was of a very mean extraction, his father having been a shoemaker: but in a free city like Athens, merit was the sole nobility. This person may be truly said to be the son of his actions. Having signalised himself in a naval combat, wherein he was only a private soldier, he was soon after employed with distinction, and honoured with a command. In a prosecution carried on against him before the judges, his accuser, who was one of the descendants of Harmodius, and made very great use of his ancestor's name, having reproached him with the baseness of his birth, "Yes," replied he, "the "nobility of my family begins in me: that of yours ends in "you." He married the daughter of Cotys, king of Thrace.

‖ He is ¶ ranked with the greatest men of Greece, espec-

† A. M. 3646. Ant. J. C. 358.

‡ Hæc extrema fuit ætas imperatorum Atheniensium, Iphicratis, Chabriæ, Timothei: neque post illorum obitum quisquam dux in illa urbe fuit dignus memoria. Cor. Nep. in Timoth. c. 4.

§ Cor. Nep. in Chab. c. i.

‖ Diod. l. xv. p. 360. Cor. Nep. in Iphic. c. i.

¶ Iphicrates Atheniensis, non tam magnitudine rerum gestarum, quam disciplina militari nobilitatus est. Fuit enim talis dux, ut nos

ially in what regards the knowledge of war and military discipline. He made several useful alterations in the soldiers' armour. Before him, the bucklers were very long and heavy, and for that reason were too great a burden, and extremely troublesome: he had them made shorter and lighter, so that without exposing the body, they added to its force and agility. On the contrary, he lengthened the pikes and swords, to make them capable of reaching the enemy at a greater distance. He also changed the cuirasses, and instead of iron and brass, of which they were made before, he caused them to be made of flax. It is not easy to conceive how such armour could defend the soldiers, or be any security against wounds. But that flax being soaked in vinegar mingled with salt, was prepared in such a manner that it grew hard, and became impenetrable either to fire or sword. The use of it was common among several nations.

No troops were ever better exercised or disciplined than those of Iphicrates. He kept them always in action, and in times of peace and tranquillity made them perform all the necessary evolutions, either in attacking the enemy, or defending themselves; in laying ambuscades, or avoiding them; in keeping their ranks even in the pursuit of the enemy, without abandoning themselves to an ardour which often becomes pernicious; or to rally with success, after having begun to break and give way: so that when the battle was to be given, all was in motion with admirable promptitude and order. The officers and soldiers drew themselves up without any trouble, and even in the heat of action performed their parts, as the most able general would have directed them: a merit very rare, as I have been informed, but very estimable; as it contributes more than can be imagined to the gaining of a battle, and implies a very uncommon superiority of genius in the general.

Timotheus was the son of Conon, so much celebrated for his great actions, and the important services he had rendered his country. * He did not degenerate from his father's reputation, either for his merit in the field, or his ability in the government of the state; but he added to those excellencies the glory which results from the talents of the mind, having

solum ætatis suæ cum primus compararetur, sed ne de majoribus natu quidem quisquam antepONeretur. Cor. Nep.

* Hic a patre acceptam gloriam multis auxit virtutibus. Fuit enim disertus, impiger, laboriosus, rei militaris peritus, neque minus civitatis regendæ. Cor. Nep. c. i.

Timotheus Cononis filius, cum belli laude non inferior fuisset quam pater, ad eam laudem doctrinæ et ingenii gloriam adjecit. Cic. l. i. de offic. n. 116.

distinguished himself particularly by the gift of eloquence and a taste for the sciences.

† No captain at first ever experienced less than himself the inconstancy of the fortune of war. He had only to undertake an enterprise to accomplish it. Success perpetually attended his views and desires. Such uncommon prosperity did not fail to excite jealousy. Those who envied him, as I have already observed, caused him to be painted asleep, with Fortune by him, taking cities for him in nets. Timotheus retorted coldly, "If I take places in my sleep, what shall I do when I am awake?" He took the thing afterwards more seriously, and, angry with those who pretended to lessen the glory of his actions, declared in public, that he did not owe his success to fortune, but to himself. That goddess, says Plutarch, offended at his pride and arrogance, abandoned him entirely, and he was never successful afterwards. Such were the chiefs employed in the war of the allies.

‡ The war and the campaign opened with the siege of Chio. Chares commanded the land, and Chabrias the sea forces. All the allies exerted themselves in sending aid to that island. Chabrias having forced the passage, entered the port, notwithstanding all the endeavours of the enemy. The other galleys were afraid to follow, and abandoned him. He was immediately surrounded on all sides, and his vessel exceedingly damaged by the assaults of the enemy. He might have saved himself by swimming to the Athenian fleet, as his soldiers did; but from a mistaken principle of glory, he thought it inconsistent with the duty of a general to abandon his vessel in such a manner, and preferred death, glorious in his sense, to a shameful flight.

This first attempt having miscarried, both sides applied themselves vigorously to making new preparations. The Athenians fitted out a fleet of 60 galleys, and appointed Chares to command it, and armed 60 more under Iphicrates and Timotheus. The fleet of the allies consisted of 100 sail. After having ravaged several islands belonging to the Athenians, where they made a great booty, they sat down before Samos. The Athenians on their side, having united all their forces, besieged Byzantium. The allies made all possible haste to its relief. The two fleets being in view of each other, prepared to fight, when suddenly a violent storm arose, notwithstanding which Chares resolved to advance against the enemy. The two other captains, who had more prudence and experience than him, thought it improper to hazard a battle in such a conjuncture. Chares, enraged at their not following his advice,

† Plut. in Sylla, p. 454.
‡ Diod. l. xvi. p. 412. Cor. Nep. in Chab. c. iv.

called the soldiers to witness that it was not his fault they did not fight the enemy. He was naturally vain, ostentatious, and full of himself; one who exaggerated his own services, depreciated those of others, and arrogated to himself the whole glory of successes. He wrote to Athens against his two colleagues, and accused them of cowardice and treason. Upon his complaint, the people,* capricious, warm, suspicious, and naturally jealous of such as were distinguished by their extraordinary merit or authority, recalled those two generals, and brought them to a trial.

The faction of Chares, which was very powerful at Athens, having declared against Timotheus, he was sentenced to pay a fine of 100 talents†, a worthy reward for the noble disinterestedness he had shown upon another occasion, in bringing home to his country 1200 talents‡ of booty taken from the enemy, without the least deduction for himself. He could bear no longer the sight of an ungrateful city, and being too poor to pay so great a fine, retired to Chalcis. After his death, the people, touched with repentance, mitigated the fine to ten talents, which they made his son Conon pay, to rebuild a certain part of the walls. Thus, by an event sufficiently odd, those very walls, which his grandfather had rebuilt with the spoils of the enemy, the grandson, to the shame of Athens, repaired in part at his own expence.

§ Iphicrates was also obliged to answer for himself before the judges. It was upon this occasion that Aristophon, another Athenian captain, accused him of having betrayed and sold the fleet under his command. Iphicrates, with the confidence an established reputation inspires, asked him, "Would "you have committed a treason of this nature?" "No," replied Aristophon, "I am a man of too much honour for such "an action!" "How!" replied Iphicrates, "could Iphicra- "tes do what Aristophon would not do?"

‖ He did not only employ the force of arguments in his defence, but called in also the assistance of arms. Instructed by his colleague's ill success, he saw plainly that it was more necessary to intimidate than convince his judges. He posted round the place where they assembled a number of young persons, armed with poniards which they took care to show from time to time. They could not resist so forcible and triumphant a kind of eloquence, and dismissed him acquitted of the charge. When he was afterwards reproached with so violent a proceeding, "I had been a fool indeed," said he, "if, hav-

* Populus acer, suspicax, mobilis, adversarius, invidus etiam potentiæ, domum revocat. Cor. Nep.

† 100,000 crowns.

‡ 1,200,000 crowns.

§ Arist. Rhet l. ii. c. 23.

‖ Polyæn. Stratag. l. iii.

"ing made war successfully for the Athenians, I had neglected "ed doing so for myself."

Chares, by the recal of his two colleagues, was left sole general of the whole army, and was in a condition to have advanced the Athenian affairs very much in the Hellespont, if he had known how to resist the magnificent offers of Artabasus. That viceroy, who had revolted in Asia Minor against the king of Persia his master, besieged by an army of 70,000 men, and just upon the point of being ruined from the inequality of his forces, corrupted Chares. That general, who had no thoughts but of enriching himself, marched directly to the assistance of Artabasus, effectually relieved him, and received a reward suitable to the service. This action of Chares was treated as a capital crime. He had not only abandoned the service of the republic for a foreign war, but offended the king of Persia, who threatened by his ambassadors to equip 300 sail of ships in favour of the islanders allied against Athens. The credit of Chares saved him again upon this, as it had done several times before on like occasions. The Athenians, intimidated by the king's menaces, applied themselves seriously to prevent their effects by a general peace.

Prior to these menaces, Isocrates had earnestly recommended this treaty to them in a fine discourse*, which is still extant, wherein he gives them excellent advice. He reproaches them with great liberty, as does Demosthenes in almost all his orations, of abandoning themselves blindly to the insinuations of orators, who flatter their passions, whilst they treat those with contempt who give them the most salutary counsels. He applied himself particularly to correct in them their violent passion for the augmentation of their power, and dominion over the people of Greece, which had been the source of all their misfortunes. He recals to their remembrance those happy days, so glorious for Athens, in which their ancestors, out of a noble and generous disinterestedness, sacrificed every thing for the support of the common liberty, and the preservation of Greece, and compares them with the present sad times, wherein the ambition of Sparta, and afterwards that of Athens, had successively plunged both states into the greatest misfortunes. He represents to them, that the real and lasting greatness of a state does not consist in augmenting its dominions, or extending its conquests to the utmost, which cannot be effected without violence and injustice, but in the wise government of the people, in rendering them happy, and protecting their allies, in being beloved and esteemed by their neighbours, and feared by their enemies. "A state," says he, "cannot fail of becoming

* De pace, seu socialis.

"the arbiter of all its neighbours, when it knows how to "unite in all its measures the two great qualities, justice and "power, which mutually support each other, and ought to be "inseparable. For as power, not regulated by the motives "of reason and justice, has recourse to the most violent me-"thods to crush and subvert whatever opposes it; so justice, "when unarmed and without power, is exposed to injury, and "neither in a condition to defend itself, nor protect others." The conclusion drawn by Isocrates from this reasoning, is, that Athens, if it would be happy and in tranquillity, ought not to affect the empire of the sea for the sake of lording it over all other states; but should conclude a peace, whereby every city and people should be left to the full enjoyment of their liberty; and declare themselves irreconcilable enemies of those who should presume to disturb that peace, or contravene such measures.

† The peace was concluded accordingly under such conditions, and it was stipulated, that Rhodes, Byzantium, Chio, and Cos, should enjoy entire liberty. The war of the allies ended in this manner, after having continued three years.

SECTION III.

DEMOSTHENES EXCITES THE ATHENIANS FOR WAR.—DEATH OF MAUSOLUS.—GRIEF OF ARTEMISA HIS WIFE.

THIS peace did not entirely remove the apprehensions of the Athenians with regard to the king of Persia *. The great preparations he was making gave them umbrage; and they were afraid so formidable an armament was intended against Greece, and that Egypt was only a plausible pretext with which the king covered his real design.

Athens took the alarm upon this rumour. The orators increased the fears of the people by their discourses, and exhorted them to have an immediate recourse to their arms, to prevent the king of Persia by a previous declaration of war, and to make a league with all the people of Greece against the common enemy. Demosthenes made his first appearance in public at this time, and mounted the tribunal for harangues to give his opinion. He was 28 years of age. I shall speak more extensively of him by and by. Upon the present occasion, more wise than those precipitate orators, and having undoubtedly in view the importance to the republic of the aid of the Persians against Philip, he dared not indeed oppose in a direct manner their advice, lest he should render himself suspected; but admitting as a principle from the first, that it was necessary to consider the king of Persia as the eternal enemy of Greece,

† A. M. 3648. Ant. J. C. 356. * A. M. 3649. Ant. J. C. 345.

he represented that it was not consistent with prudence, in an affair of such great consequence, to precipitate any thing; that it was very improper, by a resolution taken upon light and uncertain reports, and by a too early declaration of war, to furnish so powerful a prince with a just reason to turn his arms against Greece; that all which was necessary at present, was to fit out a fleet of 200 sail (in what manner, he proposed a scheme†), and to hold the troops in a readiness and condition to make an effectual and vigorous defence, in case of being attacked; that by so doing, all the people of Greece, without further invitation, would be sufficiently apprised of the common danger to join them; and that the report alone of such an armament would be enough to induce the king of Persia to change his measures, admitting he should have formed any design against Greece.

For the rest, he was not of opinion that it was necessary to levy any immediate tax upon the estates of private persons for the expence of this war, which would not amount to a great sum, nor suffice for the occasion. "It is better," said he, "to rely upon the zeal and generosity of the citizens. Our "city may be said to be almost as rich as all the other cities of "Greece together." [He had before observed, that the estimate of the lands of Attica amounted to 6000 talents, about 850,000*l.* sterling]. "When we shall see the reality and "approach of the danger, every body will be ready to con- "tribute to the expences of the war; as no body can be so "void of reason as to prefer the hazard of losing their whole "estate with their liberty, to sacrificing a small part of it to "their own and their country's preservation.

"And we ought not to fear, as some people would insinuate, "that the great riches of the king of Persia will enable him "to raise a great body of auxiliaries, and render his army "formidable against us. Our Greeks, when they are to march "against Egypt, or Orontes, and the other barbarians, serve "willingly under the Persians; but not one of them, I dare "be assured, not a single man of them, will ever resolve to "bear arms against Greece."

This discourse had all its effect. The refined and delicate address of the orator in advising the imposition of a tax to be deferred, and artfully explaining, at the same time, that it would fall only upon the rich, was highly proper to render abortive an affair which had no other foundation than in the overheated imagination of some orators, who were perhaps interested in the war they advised.

† I reserve this scheme for the seventh section, being curious, and very proper to explain in what manner the Athenians fitted out and subsisted their fleets.

* Two years after, an enterprise of the Lacedæmonians against Megalopolis, a city of Arcadia, gave Demosthenes another opportunity to signalise his zeal, and display his eloquence. That city, which had been lately established by the Arcadians, who had settled a numerous colony there from different cities, and which might serve as a fortress and bulwark against Sparta, gave the Lacedæmonians great uneasiness, and alarmed them extremely. They resolved therefore to attack and make themselves masters of it. The Megalopolitans, who without doubt had renounced their alliance with Thebes, had recourse to Athens, and implored its protection. The other people concerned sent also their deputies thither, and the affair was debated before the people.

‡ Demosthenes founded his discourse from the beginning of it upon this principle: That it was of the last importance to prevent either Sparta or Thebes from growing too powerful, and from being in a condition to give law to the rest of Greece. Now it is evident, that if we abandon Megalopolis to the Lacedæmonians, they will soon make themselves masters of Messene also, two strong neighbouring cities which are a check upon Sparta, and keep it within due bounds. The alliance we shall make with the Arcadians, in declaring for Megalopolis, is therefore the certain means to preserve so necessary a balance between Sparta and Thebes; because whatever happens, neither the one nor the other will be able to hurt us whilst the Arcadians are our allies, whose forces, in conjunction with ours, will always be superior to those of either of them.

A weighty objection to this advice of Demosthenes, was the alliance actually subsisting between Athens and Sparta: for, in fine, said the orators who opposed Demosthenes, what idea will the world have of Athens, if we change in such a manner with the times? or is it consistent with justice to pay no regard to the faith of treaties? "We ought,"† replied Demosthenes, whose very words I shall repeat in this place, "we "ought indeed always to have justice in view, and to make it "the rule of our conduct; but, at the same time, our conformity to it should consist with the public good and the interest of the state. It has been a perpetual maxim with us "to assist the oppressed." He cites the Lacedæmonians themselves, the Thebans, and Euboeans, as examples. "We "have never varied from this principle. The reproach of "changing therefore ought not to fall upon us, but upon those "whose injustice and usurpation oblige us to declare against "them."

* A. M. 3651. Ant. J. C. 353. Diod. l. xv. p. 401.

‡ Demost. Orat. pro Megalop.

† Δεῖ σκοπεῖν μὲν ἀεὶ ὃ τι δίκαιον συμπαραπεσεῖται δε, ἐπὶς ἔχειν ὃ συμφέροντα ἔστι ταῦτα.

I admire the language of politicians. To hear them talk, it is always reason and the strictest justice that determine them; but to see them act, makes it evident that interest and ambition are the sole rule and guide of their conduct. Their discourse is an effect of that regard for justice which nature has implanted in the mind of man, and which they cannot entirely shake off. There are few who venture to declare against that internal principle in their expressions, or to contradict it openly. But there are also few who observe it with fidelity and constancy in their actions. Greece never was known to have more treaties of alliance than at the time we are now speaking of, nor were they ever less regarded. This contempt of the religion of oaths in states is a proof of their decline, and often denotes and occasions their approaching ruin.

* The Athenians, moved by the eloquent discourse of Demosthenes, sent 3000 foot and 300 horse to the aid of the Megalopolitans, under the command of † Pammenes. Megalopolis was reinstated in its former condition, and its inhabitants, who had retired into their own countries, were obliged to return.

The peace which had put an end to the war of the allies, did not procure for all of them the tranquillity they had reason to expect from it. The people of Rhodes and Cos, who had been declared free by that treaty, only changed their master. Mausolus king of Caria, who assisted them in throwing off the Athenian yoke, imposed his own upon them. Having publicly declared himself for the rich and powerful, he enslaved the people, and made them suffer exceedingly. He died the second year after the treaty of peace, having reigned 24 years. ‡ Artemisa his wife succeeded him; and as she was supported with all the influence of the king of Persia, she retained her power in the isles lately subjected.

In speaking here of Artemisa it is proper to observe, that she must not be confounded with another Artemisa, who lived above 100 years before, in the time of Xerxes, and who distinguished her resolution and prudence so much in the naval battle of Salamin. Several celebrated writers have fallen into this error through inadvertency.

§ This princess immortalised herself by the honours she rendered to the memory of Mausolus her husband. She caused a magnificent monument to be erected for him in Halicarnassus,

* Diod. l. xv. p. 402.

† This is not the Pammenes of Thebes, of whom mention has been made before.

‡ A. M. 3650. Ant. J. C. 354. Diod. l. xvi. p. 435.

§ Plin. l. xxxvi. c. v.

which was called the Mausolæum, and for its beauty was esteemed one of the wonders of the world, and gave the name of mausolæum to all future great and magnificent structures of the same kind.

* She endeavoured also to eternise the name of Mausolus by other monuments, which she believed more durable than those of brass or marble, but are often no better proof against the injuries of time; I mean works of wit. She caused excellent panegyrics to be made in honour of her husband, and proposed a prize of great value for the person whose performance should be the best. Amongst many others, the celebrated Isocrates, and Theopompus his disciple, were competitors for it.

Theopompus carried it from them all, and had the weakness and vanity to boast in public of having gained the prize against his master; preferring, as is too common, the fame of fine parts to the glory of a good heart. He had represented Mausolus in his history as a prince most sordidly avaricious, to whom all means of amassing treasure were good and eligible. He painted him without doubt in very different colours in his panegyric, or else he would never have pleased the princess.

† That illustrious widow prepared a different tomb for Mausolus than what I have been speaking of. Having gathered his ashes, and had the bones beaten in a mortar, she mingled some of the powder every day in her drink, till she had drank it all off; desiring by that means to make her own body the sepulchre of her husband. She survived him only two years, and her grief did not end but with her life.

Instead of tears, in which most writers plunge Artemisa during her widowhood, there are some who say she made very considerable conquests. ‡ It appears by one of Demosthenes's orations, that she was not considered at Athens as a forlorn relict, who neglected the affairs of her kingdom. But we have something more decisive upon this head. § Vitruvius tells us, that after the death of Mausolus, the Rhodians, offended that a woman should reign in Caria, undertook to dethrone her. They left Rhodes, for that purpose with their fleet, and entered the great port of Halicarnassus. The queen being informed of their design, gave the inhabitants orders to keep within the walls, and when the enemy should arrive, to express by shouts and clapping of hands a readiness to surrender the city to them. The Rhodians quitted their ships, and went in all haste to the public place, leaving their fleet without any to

* Aul. Gel. l. x. c. 18. Plut. in Isocrat. p. 838.
† Cic Tusc. Quæst. l. iii. n. 75. Val. Max. l. iv c. 6.
‡ Demost. de Libertat. Rhod. p. 145.
§ Vitruv. de Architect. l. ii. c. 8.

guard it. In the mean time, Artemisa came out with her galleys from the little port through a small canal, which she caused to be cut on purpose, entered the great port, seized the enemy's fleet without resistance, and having put her soldiers and mariners on board of it, she set sail. The Rhodians having no means of escaping, were all put to the sword. The queen all the while advanced towards Rhodes. When the inhabitants saw their vessels approach, adorned with wreaths of laurel, they raised great shouts, and received their victorious and triumphant fleet with extraordinary marks of joy. It was so in effect, but in another sense than they imagined. Artemisa, having met with no resistance, took possession of the city, and put the principal inhabitants to death. She had caused a trophy of her victory to be erected in it, and set up two statues of brass, one of which represented the city of Rhodes, and the other Artemisa, branding it with a hot iron. Vitruvius adds, that the Rhodians dared never demolish that trophy, their religion forbidding it; but they surrounded it with a building, which prevented it entirely from being seen.

All this, as Monsieur Bayle observes in his Dictionary, does not express a forlorn and inconsolable widow, that passed her whole time in grief and lamentation; which makes it reasonable to suspect, that whatever is reported of excessive in the mourning of Artemisa, has no other foundation but its being advanced at a venture by some writer, and afterwards copied by all the rest.

I should be better pleased, for the honour of Artemisa, if it had been said, as there is nothing incredible in it, that by fortitude and greatness of mind, of which her sex has many examples, she had known how to unite the severe affliction of the widow with the active courage of the queen, and made the affairs of her government serve her instead of consolation. * *Negotia pro solatiis accipiens.*

† The Rhodians being treated by Artemisa in the manner we have related, and unable to support any longer so severe and shameful a servitude, they had recourse to the Athenians, and implored their protection. Though they had rendered themselves entirely unworthy of it by their revolt, Demosthenes took upon him to speak to the people in their behalf. He began with setting forth their crime in its full light; he enlarged upon their injustice and perfidy; he seemed to enter into the people's just sentiments of resentment and indignation, and it might have been thought was going to declare himself in the strongest terms against the Rhodians: but all this was only the art of the orator, to insinuate himself into his auditors' opinion, and to excite in them quite contrary

* Tacit. † A. M. 3653. Ant. J. C. 351. Dem. de Libert. Rhod.

had its reasons to behave in such a manner with regard to Greece.

Its design might be to soften their spirit by degrees, in disarming their hands; to blunt the edge of that valour which spurred them on perpetually by noble emulation; to extinguish in them their passion for glory and victory; to render languid, by long inertion and forced ease, the activity natural to them; and, in fine to bring them into the number of those people whom a quiet and effeminate life enervates, and who lose in sloth and peace that martial ardour which combats and even dangers are apt to inspire.

The king of Persia who then reigned had a personal interest, as well as his predecessor, in imposing these terms upon the Greeks. Egypt had long thrown off the yoke, and given the empire just cause of inquietude. Ochus had resolved to go in person to reduce the rebels. He had the expedition extremely at heart, and neglected nothing that could promote its success. The famous retreat of the ten thousand, without enumerating many other actions of a like nature, had left a great idea in Persia of the Grecian valour. That prince relied more upon a small body of Greeks in his pay, than upon the whole army of the Persians, as numerous as it was; and he well knew, that the intestine divisions of Greece would render the cities incapable of supplying the number of soldiers he had occasion for.

In fine, as a good politician, he could not enter upon action in Egypt till he had pacified all behind him, Ionia especially, and its neighbouring provinces. Now, the most certain means to hold them in obedience, was to deprive them of all hope of aid from the Greeks, to whom they had always recourse in times of revolt, and without whom they were in no condition to form any great enterprises.*

When Ochus had taken all his measures, and made the necessary preparations, he repaired to the frontiers of Phœnicia, where he had an army of 300,000 foot, and 30,000 horse, and put himself at the head of it. Mentor was at Sidon with the Grecian troops. The approach of so great an army staggered him, and he sent secretly to Ochus, to make him offers, not only of surrendering Sidon to him, but of serving him in Egypt, where he was well acquainted with the country, and might be very useful to him. Ochus agreed entirely to the proposal, upon which he engaged Tennes, king of Sidon, in the same treason, and they surrendered the place in concert to Ochus.

The Sidonians had set fire to their ships upon the approach of the king's troops, in order to lay the people under the ne-

* Diod. l. xvi. p. 441—443.

cessity of making a good defence, by removing all hope of any other security. When they saw themselves betrayed, that the enemy were masters of the city, and that there was no possibility of escaping either by sea or land, in the despair of their condition, they shut themselves up in their houses, and set them on fire. 40,000 men, without reckoning women and children, perished in this manner. The fate of Tennes, their king, was no better. Ochus, seeing himself master of Sidon, and having no further occasion for him, caused him to be put to death; a just reward for his treason, and an evident proof that Ochus did not yield to him in perfidy. At the time this misfortune happened, Sidon was immensely rich. The fire having melted the gold and silver, Ochus sold the cinders for a considerable sum of money.

The dreadful ruin of this city cast so great a terror into the rest of Phœnicia, that it submitted, and obtained conditions reasonable enough from the king. Ochus made no great difficulty in complying with their demands, because he would not lose the time there he had so much occasion for in the execution of his projects against Egypt.

Before he began his march to enter it, he was joined by a body of 10,000 Greeks. From the beginning of this expedition, he had demanded troops in Greece. The Athenians and Lacedæmonians had excused themselves from furnishing him any at that time; it being impossible for them to do it, whatever desire they might have, as they said, to cultivate a good correspondence with the king. The Thebans sent him 3000 men under the command of Lachares: the Argives 3000 under Nicostratus. The rest came from the cities of Asia. All these troops joined him immediately after the taking of Sidon.

* The Jews must have had some share in this war of the Phœnicians against Persia; for Sidon was no sooner taken, than Ochus entered Judæa, and besieged the city of Jericho, which he took. Besides which, it appears that he carried a great number of Jewish captives into Egypt, and sent many others into Hyrcania, where he settled them along the coast of the Caspian sea.

† Ochus also put an end to the war with Cyprus at the same time. That of Egypt so entirely engrossed his attention, that in order to have nothing to divert him from it, he was satisfied to come to an accommodation with the nine kings of Cyprus, who submitted to him upon certain conditions, and were all continued in their little states. Evagoras demanded to be reinstated in the kingdom of Salamin. It was evidently proved, that he had committed the most flagrant oppressions during his reign, and that he had not been unjustly dethroned. Pro-

* Solin. c. xxxv. Euseb. in Chron. &c. † Diod. l. xvi. p. 448.

tagoras was therefore confirmed in the kingdom of Salamin, and the king gave Evagoras a remote government. He behaved no better in that, and was again expelled. He afterwards returned to Salamin, and was seized, and put to death. Surprising difference between Nicocles and his son Evagoras!

‡ After the reduction of the isle of Cyprus, and the province of Phœnicia, Ochus advanced at length towards Egypt.

Upon his arrival, he encamped before Pelusium, from whence he detached three bodies of his troops, each of them commanded by a Greek and a Persian with equal authority. The first was under Lachares the Theban, and Rosaces, governor of Lydia and Ionia. The second was given to Nicostratus the Argive, and Aristazanes, one of the great officers of the crown. The third had Mentor the Rhodian, and Bagoas, one of Ochus's eunuchs, at the head of it. Each detachment had its particular orders. The king remained with the main body of the army in the camp he had made choice of at first, to wait events, and to be ready to support those troops in case of ill success, or to improve the advantages they might have.

Nectanebis had long expected this invasion, the preparations for which had made so much noise. He had 100,000 men on foot, 20,000 of whom were Greeks, 20,000 Lybians, and the rest were Egyptian troops. Part of them he bestowed in the places upon the frontiers, and posted himself with the rest in the passes, to dispute the enemy's entrance into Egypt.—Ochus's first detachment was sent against Pelusium, where there was a garrison of 5000 Greeks. Lachares besieged the place. That under Nicostratus, on board of 24 ships of the Persian fleet, entered one of the mouths of the Nile at the same time, and sailed into the heart of Egypt, where they landed, and fortified themselves well in a camp, of which the situation was very advantageous. All the Egyptian troops in these parts were immediately drawn together under Clinias, a Greek of the isle of Cos, and prepared to repel the enemy. A very warm action ensued, in which Clinias with 5000 of his troops were killed, and the rest entirely broke and dispersed.

This action decided the success of the war. Nectanebis, apprehending that Nicostratus after this victory would embark again upon the Nile, and take Memphis, the capital of the kingdom, made all the haste he could to defend it, and abandoned the passes, which it was of the last importance to secure, to prevent the entrance of the enemy. When the Greeks that defended Pelusium, were apprised of this precipitate retreat, they believed all lost, and capitulated with Lachares, upon condition of being sent back into Greece with all that belonged to them, and without suffering any injury in their persons or effects.

‡ Diod. l. xvi. p. 444 et 450.

Mentor, who commanded the third detachment, finding the passes clear and unguarded, entered the country, and made himself master of it without any opposition: for, after having caused a report to be spread throughout his camp, that Ochus had ordered all those who would submit, to be treated with favour, and that such as made resistance should be destroyed, as the Sidonians had been; he let all his prisoners escape, that they might carry the news into the country round about. Those poor people reported in their towns and villages what they had heard in the enemy's camp. The brutality of Ochus seemed to confirm it; and the terror was so great, that the garrisons, as well Greeks as Egyptians, strove which should be the foremost in making their submission.

§ Nectanebis, having lost all hope of being able to defend himself, escaped with his treasures and best effects into Æthiopia, from whence he never returned. He was the last king of Egypt of the Egyptian race, since whom it has always continued under a foreign yoke, according to the prediction of Ezekiel*.

Ochus, having entirely conquered Egypt in this manner, dismantled the cities, pillaged the temples, and returned in triumph to Babylon, laden with spoils, and especially with gold and silver, of which he carried away immense sums. He left the government of it to Pherendates, a Persian of the first quality.

† Here Manethon finishes his commentaries, or history of Egypt. He was a priest of Heliopolis in that country, and had written the history of its different dynasties from the commencement of the nation to the times we now treat of. His book is often cited by Josephus, Eusebius, Plutarch, Porphyry, and several others. This historian lived in the reign of Ptolemæus Philadelphus, king of Egypt, to whom he dedicates his work, of which ‡ Syncellus has preserved us the abridgment.

Nectanebis lost the crown by his too good opinion of himself. He had been placed upon the throne by Agesilaus, and afterwards supported in it by the valour and counsels of Diophantes the Athenian, and Lamius the Lacedæmonian, who, whilst they had the command of his troops, and the direction of the war, had rendered his arms victorious over the Persians in all the enterprises they had formed against him. It is a pity

§ A. M. 3654. Ant. J. C. 350.

* Ezek. xxix. 14, 15.

† Syncel. p. 265. Voss. de hist. Græc. l. i. c. 14.

‡ George, a monk of Constantinople, so called from his being Syncellus, or vicar to the Patriarch Tarasus, towards the end of the ninth century.

we have no account of them, and that Diodorus is silent upon this head. That prince, vain from so many successes, imagined, in consequence, that he was become sufficiently capable of conducting his own affairs in person, and dismissed them to whom he was indebted for all those advantages. He had time enough to repent his error, and to discover that the power does not confer the merit of a king.

§ Ochus rewarded very liberally the service which Mentor the Rhodian had rendered him in the reduction of Phœnicia, and the conquest of Egypt. Before he left that kingdom, he dismissed the other Greeks laden with his presents. As for Mentor, to whom the whole success of the expedition was principally owing, he not only made him a present of 100* talents in money, besides many jewels of great value, but gave him the government of all the coast of Asia, with the direction of the war against some provinces, which had revolted in the beginning of his reign, and declared him generalissimo of all his armies on that side.

Mentor made use of his interest to reconcile the king with his brother Memnon, and Artabasus, who had married their sister. Both of them had been in arms against Ochus. We have already related the revolt of Artabasus, and the victories he obtained over the king's troops. He was, however, overpowered at last, and reduced to take refuge with Philip, king of Macedon; and Memnon, who had borne a part in his wars, had also a share in his banishment. After this reconciliation, they rendered Ochus and his successors signal services; especially Memnon, who was one of the most valiant men of his times, and no less excellent in the art of war. Neither did Mentor want his great merits, nor deceive the king in the confidence he had reposed in him; for he had scarce taken possession of his government, when he re-established every where the king's authority, and reduced those who had revolted in his neighbourhood to return to their obedience; some he brought over by his address and stratagems, and others by force of arms. In a word, he knew so well how to take his advantages, that at length he subjected them all to the yoke, and reinstated the king's affairs in those provinces.

† In the first year of the 108th Olympiad died Plato, the famous Athenian philosopher. I shall defer speaking of him at present, that I may not interrupt the chain of the history.

§ A. M. 3655. Ant. J. C. 349.

* 100,000 crowns. † A. M. 3656. Ant. J. C. 348.

SECTION V.

DEATH OF OCHUS.—ARSES SUCCEEDS HIM.

OCHUS ‡, after the conquest of Egypt, and reduction of the revolted provinces of his empire, abandoned himself to pleasure and luxurious ease during the rest of his life, and left the care of affairs entirely to his ministers. The two principal of them were the eunuch Bagoas, and Mentor the Rhodian, who divided all power between them, so that the first had all the provinces of the Upper, and the latter, all those of the Lower Asia under him.

* After having reigned 23 years. Ochus died of poison given him by Bagoas. That eunuch, who was by birth an Egyptian, had always retained a love for his country, and a zeal for its religion. When his master conquered it, he flattered himself, that it would have been in his power to have softened the destiny of the one, and protected the other from insult. But he could not restrain the brutality of his prince, who acted a thousand things in regard to both, which the eunuch saw with extreme sorrow, and always violently resented in his heart.

Ochus, not contented with having dismantled the cities, and pillaged the houses and temples, as has been said, had besides taken away all the archives of the kingdom, which were deposited and kept with religious care in the temples of the Egyptians; and in † derision of their worship, he had caused the god Apis to be killed, that is, the sacred bull which they adored under that name. What gave occasion for this last action was, ‡ that Ochus being as lazy and heavy as he was cruel, the Egyptians, from the first of those qualities, had given him the shocking surname of the stupid animal they found he resembled. Violently enraged at this affront, Ochus said that he would make them sensible that he was not an ass, but a lion, and that the ass whom they despised so much should eat their ox. Accordingly he ordered Apis to be dragged out of his temple, and sacrificed to an ass. After which he made his cooks dress, and serve him up to the officers of his household. This piece of wit incensed Bagoas. As for the archives, he redeemed them afterwards, and sent them back to the places where it was the custom to keep them: but the affront which had been done to his religion was irreparable; and it is believed that was the real occasion of his master's death.

§ His revenge did not stop there. He caused another body to be interred instead of the king's, and to avenge his having

‡ Diod. l. xvi. p. 490.
* A. M. 3666. Ant. J. C. 338.
† Ælian. l. iv. c. 8.
‡ Plut. de Isid. et Osir. p. 363.
§ Ælian. l. vi. c. 8.

made the officers of the house eat the god Apis, he made cats eat his dead body, which he gave them cut in small pieces; and for his bones, those he turned into handles for knives and swords, the natural symbols of his cruelty. It is very probable, that some new cause had awakened in the heart of this monster his ancient resentment; without which, it is not to be conceived, that he could carry his barbarity so far in regard to his master and benefactor.

After the death of Ochus, Bagoas, in whose hands all power was at that time, placed Arses upon the throne, the youngest of all the late king's sons, and put the rest to death, in order to possess with better security, and without a rival, the authority he had usurped. He gave Arses only the name of king, whilst he reserved to himself the whole power of the sovereignty. But perceiving that the young prince began to discover his wickedness, and took measures to punish it, he prevented him by having him assassinated, and destroyed his whole family with him.

Bagoas, after having rendered the throne vacant by the murder of Arses, places Darius upon it, the third of that name who reigned in Persia. His true name was Codomanus, of whom much will be said hereafter.

We see here in a full light the sad effect of the ill policy of the kings of Persia, who, to ease themselves of the weight of public business, abandoned their whole authority to an eunuch. Bagoas might have more address and understanding than the rest, and thereby merit some distinction. It is the duty of a wise prince to distinguish merit; but it is as consistent for him to continue always the entire master, judge, and arbiter of his affairs. A prince like Ochus, who had made the greatest crimes his steps for ascending the throne, and who had supported himself in it by the same measures, deserved to have such a minister as Bagoas, who vied with his master in perfidy and cruelty. Ochus experienced their first effects. Had he desired to have nothing to fear from him, he should not have been so imprudent as to render him formidable, by giving him an unlimited power.

SECTION VI.

ABRIDGMENT OF THE LIFE OF DEMOSTHENES.

As Demosthenes will have a great part in the history of Philip and Alexander, which will be the subject of the ensuing volume, it is necessary to give the reader some previous idea of him, and to let him know by what means he cultivated, and to what a degree of perfection he carried his talent of eloquence; which made him more awful to Philip and

Alexander, and enabled him to render greater services to his country, than the highest military virtue could have done.

* That orator, born † two years before Philip, and 280 before Cicero, was not the son of a dirty smokey blacksmith, as § Juvenal would seem to intimate, but of a man moderately rich, who got considerably by forges. Not that the birth of Demosthenes could derogate in the least from his reputation, whose works are an higher title of nobility than the most splendid the world affords. ** Demosthenes tells us himself, that his father employed 30 slaves at his forges, each of them valued at three minæ, or 50 crowns: two excepted, who were without doubt the most expert in the business, and directed the work, and those were each of them worth 100 crowns. It is well known that part of the wealth of the ancients consisted in slaves. Those forges, all charges paid, cleared annually 30 minæ, that is, 1500 crowns. To this first manufactory, appropriated to the forging of swords and such kind of arms, he added another, wherein beds and tables of fine wood and ivory were made, which brought him in yearly 12 minæ. In this only 20 slaves were employed, each of them valued at two minæ, or 100 livres ‡.

Demosthenes's father died possessed of an estate of 14 talents §§. He had the misfortune to fall into the hands of sordid and avaricious guardians, who had no views but of making the most out of his fortune. They carried that base spirit so far as to refuse their pupil's masters the reward due to them; so that he was not educated with the care which so excellent a genius as his required; besides which, the weakness of his constitution, and the delicacy of his health, with the excessive fondness of a mother that doated upon him, prevented his masters from obliging him to apply much to his studies.

The school of Isocrates ‖, in which so many great men had been educated, was at that time the most famous at Athens. But whether the avarice of Demosthenes's guardians prevented him from improving under a master, whose price was very high ¶, or that the soft and peaceful eloquence of Isocrates

* A. M. 3623. Ant. J. C. 381. Plut. in Demost. p. 847—849.

†. The fourth year of the 99th Olympiad.

§. Quem pater ardentis massæ fuligine lippus,
A carbone et forcipibus, gladiosque parente
Incude, et luteo Vulcano ad rhetora misit. Juv. l. iv. sat. 10.

** In Orat. i. cont. Aphob. p. 896.

‡. About 4l. 10s. §§ 14,000 crowns.

‖. Isocrates—cujus é ludo, tanquam ex equo Trojano, innumeri principes exierunt. De orat n. 94.

¶ About 22l. 10s.

was not to his taste, at that time he studied under Isæus, whose character was strength and vehemence. He found means however to get the principles of rhetoric taught by the former: but * Plato, in reality, contributed the most in forming Demosthenes; he read his works with great application, and received lessons from him also; and it is easy to distinguish in the writings of the disciple the noble and sublime air of the master.

† But he soon quitted the schools of Isæus and Plato for another, under a different kind of direction; I mean, to frequent the bar, of which this was the occasion. The orator Callistratus was appointed to plead the cause of the city Oropus, situated between Bœotia and Attica. Chabrias having disposed the Athenians to march to the aid of the Thebans, who were in great distress, they hastened thither, and delivered them from the enemy. The Thebans, forgetting so great a service, took the town of Oropus, which was upon their frontier, from the Athenians. ‡ Chabrias was suspected, and charged with treason upon this occasion. Callistratus was chosen to plead against him. The reputation of the orator, and the importance of the cause, excited curiosity, and made a great noise in the city. § Demosthenes, who was then 16 years of age, earnestly entreated his masters to carry him with them to the bar, that he might be present at so famous a trial. The orator was heard with great attention, and having had extraordinary success, was attended home by a crowd of illustrious citizens, who seemed to vie with each other in praising and admiring him. The young man was extremely affected with the honours which he saw paid to the orator, and still more with the supreme power of eloquence on the minds of men, over which it exercises a kind of absolute power. He was himself sensible of its effects, and not being able to resist its charms, he gave himself wholly up to it, from henceforth renounced all other studies and pleasures, and during the continuance of Callistratus at Athens, he never quitted him, but made all the improvement he could from his precepts.

The first essay of his eloquence was against his guardians, whom he obliged to refund a part of his fortunes. Encouraged by this success, he ventured to speak before the people, but with very ill success. He had a weak voice, a thick way of

* Lectitavisse Platonem studiose audivisse etiam, Demosthenes dicitur: idque apparet ex genere et granditate sermonis. Cic. in Brut. n. 121.

Illud jusjurandum, per cæsos in Marathone ac Salamine propugnatores reip. satis manifesto docet, præceptorem ejus Platonem fuisse. Quint. l. xii. c. 10.

† Aul. Gel. l. iii. c. 13. ‡ Demost. in Midi. p. 613.

§ A. M. 3639. Ant. J. C. 365.

speaking, and a very short breath; notwithstanding which his periods were so long, that he was often obliged to stop in the midst of them for respiration. This occasioned his being hissed by the whole audience; from whence he retired entirely discouraged, and determined to renounce for ever a function of which he believed himself incapable. One of his auditors, who had observed an excellent fund of genius in him, and a kind of eloquence which came very near that of Pericles, gave him new spirit from the grateful idea of so glorious a resemblance, and the good advice which he added to it.

He ventured therefore to appear a second time before the people, and was no better received than before. As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him, and having learned from him the cause of his being so much dejected, he assured him that the evil was not without remedy, and that the case was not so desperate as he imagined. He desired him only to repeat some of Sophocles's or Euripides's verses to him, which he accordingly did. Satyrus spoke them after him, and gave them such graces by the tone, gesture, and spirit, with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself to the acquiring of it.

His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation, of which his friend had made him understand the value, seemed almost incredible, and prove that an industrious perseverance can surmount all things. * He stammered to such a degree, that he could not pronounce some letters; amongst others, that with which the name of the art † he studied begins; and he was so short-breathed, that he could not utter a whole period without stopping. He overcame these obstacles at length by putting small pebbles into his mouth, and pronouncing several verses in that manner without interruption; and then walking and going up steep and difficult places, so that at last no letter made him hesitate, and his breath held out through the longest periods. ‡ He went also to the sea-side, and whilst the waves were in the most violent agitation, he pronounced harangues, to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of the public assemblies.

§ Demosthenes took no less care of his action than of his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim,

* Cic. l. i. de orat. n. 260, 261.
† Rhetoric.
‡ Quintil. l. x. c. 3.
§ Quintil. l. xi. c. 3.

before he spoke in public. To correct a fault, which he had contracted by an ill habit of continually shrugging his shoulders, he practised standing upright in a kind of a very narrow pulpit or rostrum, over which hung a halbert in such a manner, that if in the heat of action that motion escaped him, the point of the weapon might serve at the same time to admonish and correct him.

His pains were well bestowed; for it was by this means that he carried the art of declaiming to the highest degree of perfection of which it was capable; whence, it is plain, he well knew its value and importance. When he was asked three several times, which quality he thought most necessary in an orator, he gave no other answer than pronunciation; insinuating by making that reply † three times successively, that qualification to be the only one, of which the want could be least concealed, and which was the most capable of concealing other defects; and that pronunciation alone could give considerable weight even to an indifferent orator; when, without it, the most excellent could not hope the least success. He must have had a very high opinion of it, as to attain a perfection in it, and for the instruction of Neoptolemus, the most excellent comedian then in being, he devoted so considerable a sum as 10,000 drachms‡, though he was not very rich.

His application to study was no less surprising. To be the more removed from noise, and less subject to distraction, he caused a small chamber to be made for him under ground, in which he sometimes shut himself up for whole months, shaving on purpose half his head and face, that he might not be in a condition to go abroad. It was there, by the light of a small lamp, he composed the admirable orations, which were said by those who envied him, to smell of the oil; to imply that they were too elaborate. "It is plain," replied he, "yours "did not cost you so much trouble." § He rose very early in the morning, and used to say that he was sorry when any workman was at his business before him. * We may judge of his extraordinary efforts to acquire an excellence of every kind, from the pains he took in copying Thucydides's history eight times with his own hand, in order to render the style of that great man familiar to him.

† Actio in dicendo uno dominatur. Sine hac summus orator esse in numero nullo potest: mediocris hac instructus summos sæpe superare. Huic primas dedisse Demosthenes dicitur, cum rogaretur quid in dicendo esset primum; huic secundas, huic tertias. Cic. de orat. l. iii. n. 213. ‡ About 240l. sterling.

§ Cui non sunt auditæ Demosthenis vigiliæ? qui dolere se aiebat si quando opificum antelucana victus esset industria. Tusc. quæst. l. iv. n. 44.

* Lucian. Advers. Indoc. p. 689.

Demosthenes, after having exercised his talent of eloquence in several private causes, made his appearance in full light, and mounted the tribunal of harangues, to treat there upon public affairs; with what success we shall see hereafter. Cicero† tells us, that his success was so great, that all Greece came in crowds to Athens to hear Demosthenes speak; and he adds, that merit so great as his could not but have had that effect. I do not examine in this place into the character of his eloquence; I have enlarged sufficiently upon that elsewhere ‡; I only consider its wonderful effects.

If we believe Philip upon this head, of which he is certainly an evidence of unquestionable authority §, the eloquence of Demosthenes alone did him more hurt than all the armies and fleets of the Athenians. His harangues, he said, were like machines of war, and batteries raised at a distance against him; by which he overthrew all his projects, and ruined his enterprises, without its being possible to prevent their effect. "For "I myself," says Philip of him, "had I been present, and "heard that vehement orator declaim, should have concluded "the first that it was indispensably necessary to declare war "against me." No city seemed impregnable to that prince, provided he could introduce a mule laden with gold into it: but he confessed that, to his sorrow, Demosthenes was invincible in that respect, and that he always found him inaccessible to his presents. After the battle of Chœronea, Philip, though victor, was struck with extreme dread at the prospect of the great danger, to which that orator, by the powerful league he had been the sole cause of forming against him, exposed himself and his kingdom.

‖ Antipater spoke to the same effect of him. "I value not," said he, "the Piræus, the galleys, and armies of the Athe"nians: for what have we to fear from a people continually "employed in games, feasts, and Bacchanals? Demosthenes "alone gives me pain. Without him the Athenians differ in "nothing from the meanest people of Greece. He alone ex"cites and animates them. It is he that rouses them from "their lethargy and stupefaction, and puts their arms and oars "into their hands almost against their will: incessantly repre"senting to them the famous battles of Marathon and Sala"min, he transforms them into new men by the ardour of his "discourses, and inspires them with incredible valour and for"titude. Nothing escapes his penetrating eye, nor his con-

† Ne illud quidem intelligunt, non modo ita memoriæ proditum esse, sed ita necesse fuisse cum Demosthenes dicturus esset, ut concursus, audiendi causa, ex tota Græcia fierent. In Brut. n. 239.

‡ Art of Studying the Belles Letters, Vol. II.

§ Lucian. in Encom. Demost. p. 940, 941. ‖ Ibid. p. 934—936.

"summate prudence. He foresees all our designs, he counter-
"mines all our projects, and disconcerts us in every thing;
"and did Athens entirely confide in him, and wholly follow
"his advice, we were undone without remedy. Nothing can
"tempt him, nor diminsh his love for his country. All the
"gold of Philip finds no more access to him, than that of
"Persia did formerly to Aristides."

He was reduced by necessity to give this glorious testimony for himself in his just defence against Æschines his accuser and declared enemy. "Whilst all the orators have suffered "themselves to be corrupted by the presents of Philip and "Alexander, it is well known," says he, "that neither deli-
"cate conjunctures, engaging expressions, magnificent pro-
"mises, hope, fear, favour, any thing in the world, have ever
"been able to induce me to give up the least right or interest
"of my country." He adds, that instead of acting like those mercenary persons, who, in all they proposed, declared for such as paid them best (like scales, that always incline to the side from whence they receive most), he, in all the counsels he had given, had solely in view the interest and glory of his country, and that he had always continued inflexible and incorruptible to the Macedonian gold. The sequel will show how well he supported that character to the end.

Such was the orator who is about to ascend the tribunal of harangues, or rather the statesman, to enter upon the administration of the public affairs, and to be the principle and soul of all the great enterprises of Athens against Philip of Macedon.

SECTION VII.

DIGRESSION ON THE MANNER OF FITTING OUT FLEETS BY THE ATHENIANS.

THE subject of this digression ought properly to have had place in the fourth section of the tenth book, where I have treated of the government and maritime affairs of the Athenians. But at that time I had not the orations of Demosthenes, which speak of them, in my thoughts. It is a deviation from the chain of the history, which the reader may easily turn over, if he thinks fit.

The word trierarchs * signifies no more in itself than commanders of galleys. But those cities were also called trierarchs, who were appointed to fit out the galleys in time of war, and to furnish them with all things necessary, or at least with part of them.

They were chosen out of the richest of the people, and there was no fixed number of them. Sometimes two, sometimes

* Τριηραρχος.

three, and even ten trierarchs, were appointed to equip one vessel.

† At length the number of trierarchs was established at 1200, in this manner. Athens was divided into ten tribes: 120 of the richest citizens of each tribe were nominated to furnish the expences of these armaments; and thus each tribe furnishing 120, the number of the trierarchs amounted to 1200.

Those 1200 men were again divided into two parts, of 600 each; and those 600 subdivided into two more, each of 300. The first 300 were chosen from amongst such as were richest. Upon pressing occasions they advanced the necessary expences, and were reimbursed by the other 300, who paid their proportion, as the state of their affairs would admit.

A law was afterwards made, whereby those 1200 were divided into different companies, each consisting of 16 men, who joined in the equipment of a galley. That law was very heavy upon the poorer citizens, and equally unjust at bottom; as it decreed that this number of 16 should be chosen by their age, and not their estates. It ordained that all citizens, from 25 to 40, should be included in one of these companies, and contribute one-sixteenth; so that by this law the poorer citizens were to contribute as much as the most opulent, and often found it impossible to supply an expence so much above their power. From whence it happened, that the fleet was either not armed in time, or very ill fitted out; by which means Athens lost the most favourable opportunities for action.

‡ Demosthenes, always intent upon the public good, to remedy those inconveniencies, proposed the abrogation of this law by another. By the latter, the trierarchs were to be chosen, not by the number of their years, but by the value of their fortunes. Each citizen, whose estate amounted to 10 talents,* was obliged to fit out one galley, and if to 20 talents, two; and so in proportion. Such as were not worth 10 talents, were to join with as many others as were necessary to complete that sum, and to fit out a galley.

Nothing could be wiser than this law of Demosthenes, which reformed all the abuses of the other. By these means the fleet was fitted out in time, and provided with all things necessary; the poor were considerably relieved, and none but the rich displeased with it; for instead of contributing only a sixteenth, as by the first law, they were sometimes obliged by the second to equip a galley, and sometimes two or more, according to the amount of their estates.

The rich were in consequence very much offended at De-

† Ulpian. in Olynth. ii. p. 33.
‡ Demost. in Orat. de Classib. * 10,000 crowns.

mosthenes upon this regulation; and it was without doubt an instance of no small courage in him to disregard their complaints, and to hazard the making himself as many enemies as there were powerful citizens in Athens. Let us hear himself. "† Seeing," says he, speaking to the Athenians, "your "maritime affairs are in the greatest decline, the rich possessed "of an immunity purchased at a very low rate, the citizens "of middle or small fortunes ate up with taxes, and the re-"public itself, in consequence of these inconveniencies, never "attempting any thing till too late for its service, I had the "courage to establish a law, whereby the rich are restrained "to their duty, the poor relieved from oppression, and what "was of the highest importance, the republic enabled to make "the necessary preparations for war in due time." He adds, that there was nothing the rich would not have given him to forbear the proposing of this law, or at least to have suspended its execution; but he did not suffer himself to be swayed either by their threats or promises, and continued firm to the public good.

Not having been able to make him change his resolution, they contrived a stratagem to render it ineffectual; for it was without doubt at their instigation, that a certain person named Patroclus, cited Demosthenes before the judges, and prosecuted him juridically as an infringer of the laws of his country. The accuser having only the fifth part of the voices on his side, was according to custom fined 500 drachms,‡ and Demosthenes acquitted of the charge; who relates this circumstance himself.

It is doubtful, whether at Rome, especially in the latter times, the affair would have taken this turn; for we see, that whatever attempts were made by the tribunes of the people, and to whatever extremity the quarrel arose, it never was possible to induce the rich, who were far more powerful and enterprising than those of Athens, to renounce the possession of the lands, which they had usurped in manifest contravention to the institutions of the state. The law of Demosthenes was approved and confirmed by the senate and people.

We find, from what has been said, that the trierarchs fitted out the galleys and their equipage at their own expence. The state paid the mariners and soldiers, generally at the rate of three oboli, or fivepence a-day, as has been observed elsewhere. The officers had greater pay.

The trierarchs commanded the vessel, and gave all orders on board. When there were two of them to a ship, each commanded six months.

† Demost. pro Ctesip. p. 419. ‡ About 12*l.* 5*s.*

When they quitted their office, they were obliged to give an account of their administration, and deliver a state of the vessel's equipage to their successor, or the republic. The successor was obliged to go immediately and fill up the vacant place; and if he failed to be at his post by a time assigned him, he was fined for his neglect.

As the charge of trierarch was very expensive, those who were nominated to it, were admitted to point out some other person richer than themselves, and to demand that they should be put into their place; provided they were ready to change estates with such person, and to act in the function of trierarch after such exchange. This law was instituted by Solon, and was called the law of exchanges.

Besides the equipment of galleys, which must have amounted to very great sums, the rich had another charge to support in the time of war; these were the extraordinary taxes and imposts laid on their estates; upon which sometimes the hundredth, sometimes a fiftieth, and even a twelfth were levied, according to the different occasions of the state.

* Nobody at Athens, upon any pretence whatsoever, could be exempted from these two charges, except the novemviri, or nine archontes, who were not obliged to fit out galleys. So that we see, without ships or money, the republic was not in a condition either to support wars, or defend itself.

There were other immunities and exemptions, which were granted to such as had rendered great services to the republic, and sometimes even to all their descendants: as maintaining public places of exercise, with all things necessary for such as frequented them; instituting a public feast for one of the ten tribes; and defraying the expences of games and shows; all which amounted to great sums.

These immunities, as has already been said, were marks of honour, and rewards of services rendered the state; as well as statues which were erected to great men, the freedom of the city, and the privilege of being maintained in the Prytaneum at the public expence. The view of Athens in these honourable distinctions was to express their high sense of gratitude, and to kindle at the same time in the hearts of their citizens a noble thirst of glory, and an ardent love for their country.

Besides the statues erected to Harmodius and Aristogiton, the deliverers of Athens, their descendants were for ever exempted from all public employments, and enjoyed that honourable privilige many ages after.

† As Aristides died without any estate, and left his son Lysi-

* Demost. ad vers. Lept. p. 545.

† Demosth. in orat. ad Lep. p. 558.

machus no other patrimony but his glory and poverty, the republic gave him 100 acres of wood, and as much arable land in Eubœa, besides 100 minæ † at one payment, and four drachms, or 40 pence a-day.

‡ Athens, in these services which were done it, regarded more the good will than the action itself. A certain person of Cyrene, named Epicerdus, being at Syracuse when the Athenians were defeated, touched with compassion for the unfortunate prisoners dispersed in Sicily, whom he saw ready to expire for want of food, distributed 1000 minæ amongst them, that is, about 220l. Athens adopted him into the number of its citizens, and granted him all the immunities before mentioned. Some time after, in the war against the thirty tyrants, the same Epicerdus gave the city a talent §. These were but small matters on either occasion with regard to the grandeur and power of Athens; but they were infinitely affected with the good heart of a stranger, who without any view of interest, in a time of public calamity, exhausted himself in some measure for the relief of those with whom he had no affinity and from whom he had nothing to expect.

* The same freedom of the city of Athens granted an exemption from customs to Leucon, who reigned in the Bosphorus, and his children, because they yearly imported from the lands of that prince, a considerable quantity of corn, of which they were in extreme want, subsisting almost entirely upon what came from other parts. Leucon, in his turn, not to be outdone in generosity, exempted the Athenian merchants from the duty of a 30th upon all grain exported from his dominions, and granted them the privilege of supplying themselves with corn in his country in preference to all other people. That exemption amounted to a considerable sum; for they brought only from thence 2,000,000 of quarters of corn, of which the 30th part amounted to almost 70,000.

The children of Conon and Chabrias were also granted an immunity from public offices. The names only of those illustrious generals sufficiently justify that liberality of the Athenian people. A person, however, called Leptinus, out of a mistaken zeal for the public good, proposed the abrogation by a new law of all the grants of that kind, which had been made from immemorial time; except those which regarded the posterity of Harmodius and Aristogiton; and to enact, that for the future the people should not be capable of granting such privileges.

Demosthenes strongly opposed this law, though with great complacency to the person who proposed it; praising his good

† 22l. 10s. sterling.
§ 1000 crowns.
‡ Demosth. in orat. ad Lep. p. 757.
* Demosth. in orat. ad Lep. p. 545, 546.

intentions, and not speaking of him but with esteem; a much more efficacious manner of refuting, than those violent invectives, and that eager and passionate style, which serve only to alienate people, and to render an orator suspected, who decries his cause himself, and shows its weak side, by substituting injurious terms for reasons, which are alone capable of convincing.

After having shown, that so odious a reduction would prove of little or no advantage to the republic, from the inconsiderable number of the exempted persons, he goes on to explain its conveniences, and set them in a full light.

"It is first," says he, "doing injury to the memory of those "great men, whose merit the state intended to acknowledge "and reward by such immunities; it is in some manner calling "in question the services they have done their country; it "is throwing a suspicion upon their great actions, injurious "to, if not destructive of, their glory. And were they now "alive and present in this assembly, which of us all would "presume to offer them such an affront? Should not the re-"spect we owe their memories make us consider them as al-"ways alive and present?

"But if we are a little affected with what concerns them, "can we be insensible to our own interest? Besides that can-"celling so ancient a law is to condemn the conduct of our "ancestors, what shame shall we bring upon ourselves, and "what an injury shall we do our reputation? The glory of "Athens, and of every well governed state, is to value itself "upon its gratitude, to keep its word religiously, and to be "true to all its engagements. A private person who fails in "these respects, is hated and abhorred; and who is not afraid "of being reproached with ingratitude? And shall the com-"monwealth, in cancelling a law that has received the sanc-"tion of public authority, and been in a manner consecrated "by the usage of so many ages, be guilty of so notorious a "prevarication? We prohibit lying in the very markets under "heavy penalties, and require truth and faith to be observed "in them; and shall we renounce them ourselves by the re-"vocation of grants, passed in all their forms, and upon "which every private man has a right to insist?

"To act in such a manner, would be to extinguish in the "hearts of our citizens all emulation for glory, all desire to "distinguish themselves by great exploits, all zeal for the ho-"nour and welfare of their country; which are the great "sources and principles of almost all the actions of life. And "it is no purpose to object the example of Sparta and Thebes, "which grant no such exemptions: do we repent our not re-"sembling them in many things? And is there any wisdom

"in proposing their defects, and not their virtues for our imi-"tation?"

Demosthenes concludes with demanding the law of exemptions to be retained in all its extent, with this exception, that all persons should be deprived of the benefits of it, but those who had a just title to them; and that a strict inquiry should be made for that purpose.

It is plain that I have only made a very slight extract in this place of an exceeding long discourse, and that I designed to express only the spirit and sense, without confining myself to the method and expressions of it.

There was a meanness of spirit in Leptinus's desiring to obtain a trivial advantage for the republic, by retrenching the moderate expences that were an honour to it, and no charge to himself, whilst there were other abuses of far greater importance to reform.

Such marks of public gratitude, perpetuated in a family, perpetuate also in a state an ardent zeal for its happiness, and a warm desire to distinguish that passion by glorious actions. It is not without pain I find amongst ourselves, that part of the privileges granted to the family of the maid of Orleans have been retrenched*. Charles VII. had ennobled her, her father, three brothers, and all their descendants, even by the female line. In 1614, at the request of the attorney-general, the article of nobility by the women was retrenched.

* Mezerai.

END OF VOL. IV.

Beyond all worlds, past stretch of seraph's mind,
God reigns supreme, immortal, unconfin'd.
His presence fills the void, pervades the mass,
All perfect God, in ev'ry point of space;
Acting on all impassive, not the soul,
But maker, guide, and monarch of the whole.

Full Moon 4th day, 6h. 48m. morn. | New Moon 19th day, 11h. 42m. mor.
Last Quarter, 12th day, 10h. 2m. morn | First Quarter 26th day, 2h. 50m. mor.

M	W	*Courts, Aspects, Weather &c*	r. ☉s	F. sea	☽s pl	r ☉s.
1	B	Ld's day St. Philip & St Ja-	5 2 7	0 36	reins	3 59
2	2	☿ gr el [☉'s dec. 15° N	5 1 7			4 27
3	3	Militia Review *Some thunder*	5 0 7	11 7	secrets	5 28
4	4	☉fast of clock 3m *and high*	4 59 8	11 53		rises
5	5	*winds may be*	4 58 8	morn	thighs	8 29
6	6	*expected*	4 57 8	38		9 30
7	7	Yd L sets 8h. 30m	4 56 8	1 25		10 31
8	B	Lord's day ☌ ♎ 26°	4 55 8	2 13	knees	11 21
9	2	C P Wiscas ●'s apo *Good*	4 54 8	3 2		morn.
10	3	S J C Lenox. C P Paris	4 53 8	3 51	legs	11
11	4	Gen El. Hartford Conn.	4 52 8	4 38		53
12	5	*weather for*	4 50 8	5 26	feet	1 30
13	6	Yd L sets 8h 10m *farmers*	4 49 8	6 14		2 5
14	7	☉ 7** ♂ *Rain, followed*	4 48 8	7 1		2 39
15	B	Lord's day *by warm*	4 47 8	7 47	head	3 10
16	2	C P Wiscasset. *and growing*	4 46 8	8 35		3 40
17	3	S J C York Full tides.	4 45 8	9 24	neck	4 12
18	4	♅ south. midnight. *weather*	4 44 8	10 18		4 48
19	5	Dark day 1780	4 43 8	11 15	arms	sets
20	6	Columbus died 1506. aged 59	4 42 8			7 58
21	7	☉enters ♊	4 41 8	1 15	breast	9 11
22	B	Lord's day ●'s perig.	4 40 8	2 17		10 26
23	2	Sirius sets 7h 36m *A storm*	4 39 8	3 18	heart	11 35
24	3	S J C Portland *will be*	4 38 8	4 17		morn.
25	4	Gen Elec Boston. *likely to*	4 37 8	5 3	belly	22
26	5	Conv ong Min Boft. *take*	4 36 8	6 3		59
27	6	Calvin died 1564. *place*	4 35 8	6 51	r ns	1 31
28	7	☌ ♎ 25°	4 34 8	7 36		1 59
29	B	Lord's day.	4 33 8	8 20		2 27
30	2	C P Concord.	4 32 8	9 4	secrets	2 55
31	3		4 31 8	9 49		3 22

O high above all height! compar'd to thee
Thy works are less than nought and vanity.
Thus high! thus great! thou deign'st to bend thine eye
On angel, man, a sparrow and a fly.
The highest beings need thy constant care,
Thy tender providence, the lowest share.

Full Moon 2d day, 8h. 12m. even. | New Moon 17th day, 6h 52m. ev.
Last Quarter 10th day, 10h. 46m. eve. | First Quarter 24th day, at noon.

M	W	*Courts, Aspects, Weather, &c*	r ☉s.	F. sea	☽ s	pl	r ☉s
1	4	Gen Elec N Hamp ☉ fast of	4 31	8 10 34	thighs		3 50
♈	5	Full tides [cl 3m	4 30	8 11 20			rise
3	6	7 ♈ rise 3h 7m *Signs of*	4 29	8 morn			8 17
4	7	K Eng born 1738. *thunder*	4 29	8	knees		9 13
5	B	Ld s day ☿ ☉ ♂ sup. *and rain.*	4 28	56			10 4
6	2	Art El Bos ● s apo Gov	4 28	8 1 41	legs		10 48
7	3	S J C Aug. [Sum di. '98	4 28	8 2 32			11 31
8	4	7* rise 3h Maf. Agr Soc El	4 28	8 3 19			morn
9	5	*Heat and probably*	4 27	8 4 7	feet		12
10	6	☉'s dec 23° N *drought*	4 27	8 4 52			27
11	7	S' Barnabas *about this*	4 27	8 5 37	head		58
12	B	Ld's day Whitsunday *time*	4 27	8 6 24			1 24
13	2	Hydra's H sets 9h 25m	4 27	8 7 11	neck		1 55
14	3	S J C Wiscas et	4 26	8 8 0	arms		2 28
15	4	☉ and clock together	4 26	8 8 54			3 4
16	5	☌ ♋ 24° [Warren slain	4 26	8 9 50	breast		3 45
17	6	Battle Bunker Hil. '75 Gen	4 26	8 10 51			sets
18	7	War proclag G B 1812	4 26	8 11 54	heart		8 7
19	B	Ld s day Full tides ● s per	4 26	8 57			9 17
20	2	C P Taunton *A fine*	4 26	8 1 59	belly		10 14
21	3	S J C ♂ after ♂ P Portland	4 26	8 2 58			11 4
22	4	[☉ ent ♋ Summer solstice	4 26	8 3 52			11 42
23	5	*growing season*	4 26	8 4 42	reins		morn
24	6	John Bap bo 4000. *if not*	4 26	8 5 29			8
25	7	corp H sou 10h.	4 26	8 6 13			37
26	B	Lord's day *too dry*	4 27	8 6 59	secrets		1 2
27	2	☽ P Salem & Worces [mouth	4 27	8 7 42			1 30
28	3	☽ P Norridgw Battle Mon-	4 27	8 8 26	thighs		1 56
29	4	St Peter & Paul.	4 27	8 9 12			2 22
30	5		4 28	8 9 59	knees		2 55

Thou gav'st me birth in happy freedom's land,
Where richest blessings equal laws defend.
Where Christ's pure word in native beauty shines,
Clears nature's mazes, and her laws refines;
Directs the path, and points the happy seat,
Where peace, and joy, and virtue are complete.

Full Moon 2d day, 11h. 53m. morn. | New Moon 17th day, 1h 45m. mor.
Last Quarter 10th day, 10h. 3m. morn. | First Quarter 24th day, at noon.
Full Moon 31st day, at midnight.

M	W	*Courts, Aspects, Weather, &c.*	r. ☉ s.	F. sea	☽ s pl.	r ☉ s.
1	6	7*s rise 1h 21m *Foggy*	4 28 8	10 47	knees	3 28
2	7	Vis Virg. Mary *mornings*	4 28 8	11 35		rises
3	B	Lord's day	4 29 8	morn	legs	8 43
4	2	INDEPENDENCE decl. 1776	4 29 8	23		9 27
5	3	C.P. Bolton & Castine *Signs*	4 30 8	1 12	feet	10 4
6	4	♍ ♎ 23° ●apogee	4 30 8	1 58		10 35
7	5	Venus rises 3h 50m *of thunder*	4 31 8	2 44	head	11 2
8	6	Low tides *and*	4 31 8	3 29		11 32
9	7	*showers*	4 32 8	4 15	neck	11 59
10	B	Lord's day Columb bo 1447	4 32 8	4 59		morn
11	2		4 33 8	5 47		19
12	3	☉flow o'clock 5m	4 33 8	6 36	arms	55
13	4	*No small*	4 34 8	7 29		1 29
14	5	Bastile dest 1789 *appearances*	4 34 8	8 26	breast	2 10
15	6	☉ ● ♌'s ♂ ☿ gr elong. *of*	4 35 8	9 27		2 54
16	7	[Alli with Fr dissolved	4 35 8	10 32	heart	3 45
17	B	Lord's d very hi. tides ☉ecl.	4 36 8	11 35		sets
18	2	Mahomet died 634 ●perigee	4 37 8	36	belly	8 40
19	3	*sultry*	4 38 8	1 34		9 22
20	4	*weather*	4 39 8	2 29	reins	9 59
21	5	7*s rise at midnight	4 40 8	3 19		10 32
22	6	*and*	4 41 8	4 5		11 3
23	7	☉enters ♌ *drought*	4 42 8	4 52	secrets	11 32
24	B	Lord's day	4 43 8	5 36		11 59
25	2	Dog days begin St. James	4 44 8	6 20	thighs	morn
26	3	Scorp H sets at midnight	4 45 8	7 7		24
27	4	♍ ♎ 22° Comm Burlington	4 46 8	7 53	knees	53
28	5	*Signs of thunder*	4 47 8	8 40		1 22
29	6	Tides rise *and*	4 48 8	9 18		2 4
30	7	7*s rise 11h 20m even	4 49 8	10 17	legs	2 41
31	B	Lord's day ☉ ● ☿ *rain*	4 50 8	11 7		rises

THE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building

Form 410

IC LIBRARY
T.MENT

nstances to be
ding